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Ecclesia "Clamat ad omnes ut revertantur et inserantur."—St. Augustine

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The January Octave

For more than forty years Christians have been praying between the eighteenth and the twenty-fifth of January, that is, between the feast of the Chair of St. Peter at Rome and that of the Conversion of St. Paul, that they all be but one sole flock under one sole Shepherd. And yet they are not united. Must we think it useless to pray?

Let us look at the facts a little closer. It was in 1908 that Fr. Paul Wattson, still an Episcopalian, realized his Octave of prayer for the reunion of Christendom. Hardly a year had passed when he asked to be received into the Catholic Church with the Congregation he had founded. A year later, one may say, the ecumenical movement came into being. It was in 1910 that a congress of Protestant missionaries was held at Edinburgh with the purpose of resolving the disunion between themselves. It was this congress that inspired one of the members present, the Episcopalian Bishop Charles Brent, to conceive of a conference with a much vaster scope, which would undertake the restoration of unity among all Christians. The thought of unity then began to obsess the non-Catholics. It has been goading them on relentlessly, drawing them together in ever more impressive manifestations, until, in 1948, they realized the Amsterdam Assembly whose echoes still resound in our ears.

It is true, union has not been achieved, not among the various non-Catholic denominations, nor still less with the Catholic Church. As for the ecumenical movement itself—the effort of union among non-Catholics is known by this term—no one can say at this point whether it will proceed ardently according to the mind of its initiators in an unqualified search for unity or if it will fall into pragmatic unions of convenience and become dispersed, or again, if it will deteriorate and take on the character of an anti-Roman organism. Still, there is nothing that forbids us to hope for the best, and for the time being the majority of leading "ecumenists" sincerely wish a good understanding with Rome.

However this may be, the fact remains that disunity among Christians is a cause of suffering for our separated brethren, and they wish it to be ended. Is this not already a rich harvest from the common prayer of the faithful—as one finds it spoken of in the *Instruction* published by the Holy Office in March, 1950?

We should pray then, and persevere in prayer. We Catholics should, each year, and in every church, send Heavenwards an ever more fervent supplication that those who are close hasten to come in, and that those who are distant move forward along the true road. We know that this road ends at Rome. We do not say this in pride, but because fidelity and charity require it.

Yes, we ask that the Christians now separated from the Catholic Church recognize her, as did their forefathers, as their mother, and we ask that they accept the authority of the Vicar of Christ. There is no other conceivable way of reuniting Christians. Our petition is clearly defined, but our prayer is none the less humble. It is not through our merits, but through God's grace that we retain the truth in its fullness. Also, we are aware that we shall draw our Christian brethren more irresistibly, and that God will give us more speedily what He has prompted us to ask of Him if our lives are holier. The Octave, founded for the sake of regaining our brethren with all speed, is at the same time an exhortation to us that we become better Christians.

The Holy Father reminds us in his recent encyclical *Sempiternus Rex* that each Christian should have the great cause of union at heart. As he says, he knows what obstacles hinder the non-Catholics from entering into the union Christ willed. But he also knows that prayer moves mountains, and especially that prayer which is made in common, and which mounts, strong and vigorous in faith, as if to an assault, toward the heart of God. Such will our prayer be during this year's Octave.

CHARLES BOYER, S.J

The Pope's Recent Appeal to the Orientals

UNITAS readers in touch with the present trends of the religious world are aware that Catholics are in accord with non-Catholics in looking with sorrow upon the fact of their separations and are acting to bring an end to such a state of affairs, however different may be their modes of action. No one works more assiduously nor more persistently for this end than the Vicar of Christ. Recent Popes have published a succession of documents, and have launched or supported manifold activities with the intent of inviting the dissidents to rediscover the unity they once enjoyed. The Holy Father Pius XII has addressed various urgent appeals to our separated brethren. Perhaps none of them have been as moving and as affectionately insistent as the one he wrote at the end of his recent encyclical *Sempiternus Rex*.

The commemoration of the Council of Chalcedon offered an excellent opportunity for recalling the benefits and the glories of unity to the separated Churches of the East. At Chalcedon during the first days of October, 451, 600 Bishops, almost all of them Orientals, acclaimed Pope St. Leo and defined the doctrine which the great pontiff had drawn up with typically Roman precision and vigor in his celebrated letter to St. Flavian, Bishop of Constantinople. Peter had spoken through Leo. In that moment, the Holy Ghost had moved over the troubled assembly; sensibilities and rivalries disappeared before the triumph of the faith; all recognized the place of the Bishop of Rome as the first in the Church, and the Patriarch of Constantinople conceived of himself as one member of a body whose head was the Pope.

This is the example which the Fathers of the Fifth Century present us. There is the heroic figure of the martyr Flavian who stands out in a unique way, and there is the testimony of the Empress Pulcheria and the Emperor Marcian. Pope Pius XII recalls all of them to the memory of our separated brethren of the East. Certainly, there are other points of agreement between them and us. If they should accept the supremacy of Leo's and Peter's successor, an understanding on the rest would not be long in coming.

It is true—and the Holy Father recognizes it—that a great wall of inveterate prejudice stands between them and the acceptance of this verity. But prayer moves mountains: every Christian worthy of the name will pray. And the Pope adds these most significant words: "The way is made smooth, certainly, by quiet research, without anger or passion, through which today more than ever in the past it is usual to reconstruct and ponder events of ages gone by."

The reasons impelling us to desire the prospect of all Christians within the unity of the Catholic Church are eminently those indicated in the encyclical. First, it recalls Christ's prayer "That all may be one!;" then the benefit which would accrue the Christian world, and most especially the force which the consolidating of Christians in Catholic unity would muster against the impious offensive of organized atheism. The sufferings of the witnesses of the faith demand this effort for union, and it would seem, have already germinated it.

In treating of the heirs to the Fifth Century schisms, the Nestorians and Monophysites, he addresses a singularly trustful appeal to them. Many among them, especially among those known as Monophysites, would seem to be discussing mere words, while their liturgical and theological books would seem to be susceptible of an orthodox sense. What is asked, more than

anything else, is that certain prejudices, and the life of separation be renounced. The Holy Father assures them that for them to come to him as Vicar of Christ to whom the lambs and the sheep have been confided would be the great joy of his Pontificate.

No one of those who are Christ's should deem as a matter of slight importance the great cause of the dissident Christians' return to the unity which they have lost. All should at least pray, and most earnestly, that God bring about a change in their hearts. May they harken to the Pope's appeal with willing ears. May Catholics become as strong in their zeal for unionistic endeavors as they now are for missionary labors. But as a matter of fact, these two apostolates are closely allied. When Christians become united, the world of men will not tarry much longer in becoming Christian totally.

CHARLES BOYER, S.J.

(A study of the Council of Chalcedon by Martin Jugie will follow in the next number.)

Nothing Lost and Much Gained

"If Luther had remained faithful to the Church I would have joined him willingly." ERASMUS of ROTTERDAM

THE PROBLEMS involved in Christian unity are many, but none of them are more important than the return of the Protestants. In this regard it is noteworthy that Protestants exist who have returned to Catholic unity and yet do not feel that they have abandoned the Reformation. Their experience can be useful in the task of reassembling occidental Christians, if, as is befitting, it will be looked upon with a sympathetic eye.

Generally it is believed that Protestantism is rooted in the people by reason of the doctrines which it propounds, and the work of reunion accordingly takes on the tone of controversy. It must be said, however, that this concept presupposes a mistaken notion of the real causes which bind the people to Protestantism. Without doubt the Protestant reformers were men of doctrine, and their separation resulted from concepts which constrained the Church to reject them. However, the case of the Protestant reformers is not the same as that of the Protestant peoples, and it would be an unfortunate mistake to confound the two.

The people are Protestant because Protestantism is the fruit of the Reformation, and some sort of Reformation—as all are aware, and as the Catholics acknowledge—was necessary. Understood thus, Protestantism in the eyes of the Protestants is a form of Christianity willed by God; it is legitimate. This supposed legitimacy of the Reformation's fruits is the motive for the people's confidence, and the cause of their remaining loyal Protestants, with that same loyalty that they once manifested toward the apostolic hierarchy. Because of the evil of those days, the Reformers, feeling obliged to erect some substitute in the spirit of that hierarchy, assumed the function themselves.

The Catholics may well say to the Protestants that they also have had their reform. They may well point out such things as the Council of Trent. The argument has no weight for them. They have no difficulty in replying: "We would like to think that you have had your reform, but—it came too late." then they will add, "You had to do something when you saw that the Reformation succeeded. Without our Reformation, who will prove that you would ever have had a reform?" If one follows with the observation that the Church has condemned the specifically Protestant doctrines, the argument means nothing to them, excepting that this was done as a first reaction against the Reformation at a time when it was still thought possible to suppress it.

Now these doctrines which the Church condemned are being rejected by an increasingly large number of Protestants who have had enough of a religion without action, a sort of disincarnated Christianity, a religion which has become too feeble to order actions. They had convinced themselves that the Protestant Reformation had reestablished Evangelical morals. Now they perceive that in reality Protestantism has severed morals from religion and from Faith. What is to be done? Protest against Luther? Some have considered this. But no, this would be a false position. What then?

There remains then to take up again the study of the Reformation, thoroughly investigate its history, and seek a full understanding of it with the purpose of discovering some possible means of remaining faithful to it but with the undesirable Lutheran doctrines discarded.

At the end of the Fifteenth and the beginning of the Sixteenth Century, a world which until then had been impregnated with Christianity, and in which the Church was intimately associated, proceeded to adopt a new spirit. It was the spirit of the Renaissance of Greco-Roman antiquity, the spirit of a humanism which no longer sought an orientation upon a redeeming God. It was a spirit which threatened to master the Church herself. At all cost the Church had to be preserved from the spiritual contamination of a world which was abandoning Jesus Christ. The Church had to be saved.

In Italy, the land where this evolution was furthest advanced, a Christian dictature was being promoted under the lead of Savonarola. He had become a Dominican and an exemplary religious, and had prepared himself to preach conversion to the people of Florence. So far there was nothing but what was normal and eminently beneficent. This part of Savonarola's work will live on, consecrated by his death. It will remain as his glory forever. It is most regrettable that Savonarola was not satisfied with a purely spiritual sway over the souls and lives of his hearers, and that he was led to attempt an enforcement of his reform through the strong arm of the State. Christ was proclaimed King of Florence. The State became, in a sense, the Church and an extension of the religious community. Christ, the supposed temporal sovereign, should govern through a political ministry by grace of a police force. The city of Florence became confused with the City of God.

Savonarola's reform manufactured glorious illusion like all those movements that pretend to establish Heaven on Earth at last. It indulged in political promises. There would be an era of perfect justice and heavenly peace. Then it collapsed and left deception in its wake. Indeed, if Savonarola contributed to the salvation of the Church—certainly, he did make a contribution—it was not because of his system of political reform, but because of the example of his own life and death.

At the extreme opposite, Germany, led by Luther, advocated Protestantism; that is to say, spiritualization in an invisible but real Church. Luther teaches that Faith justifies without good works, since God has not only foreseen all, but has also willed all, both good and evil. According to him, the acts of the faithful, even though evil, cannot merit damnation, because damnation, just as justifying Faith, is the effect of a predestination independent of human deeds and actions. The human act, although it can be inspired by Faith, should no longer be considered an element of justification. In such a system, the whole physical side of humanity is left unaffected by the duty of being a Christian. Christianity, thus reserved to the intellect from which it issues forth in words alone, becomes invisible. It becomes indifferent to the world. An ecclesiastical organism is retained, but its value now depends solely upon the merit of the officers who compose it, and it can be confided to the hands of the State without risk. The Church, the one real Church is thus clearly delivered from the spirit of the Renaissance. Indeed, it is delivered, but relegated to the invisible. Luther proclaimed loudly that he was saving the Church in cleansing her of all carnal and materialistic compromise, and affirmed that he had rendered her more pure than ever she had been in the memory of man. Actually he was opening the way for Christianity to abdicate before the vital surge of the times which no one should henceforth think of orientating upon Christ. Nevertheless, this vital surge did remain for some time imbued with Christian customs and habits of thought inherited from a Catholic past.

Protestantism bestowed upon the world a system that left men wide freedom in the ordering of their acts by virtue of its teaching that God alone is responsible for acts which are preordained. The propagation of this concept unloosed a revolution which even today one finds rebounding among the Protestants and agitating certain ones in a curious fashion. For a long period the Protestant peoples accepted this revolution as a sign of the Reformation. It served the purpose of a Christian cause. We must acknowledge that they were mistaken, since the revolution had a worldly origin. It was the world filling the place left vacant by a "spiritualized" Christianity.

Although fundamentally opposed, Luther and Savonarola both terminate in a similar confusion of Church and State, the former by making the State the Kingdom of Christ, the latter by turning over to the state the organization of the Church. They have still another point in common. Both were reacting with relation to the world. True, they reacted in different ways, but in both cases the instigation of their reforms is to be found primarily in the spectacle of the evils of the times, and not in a determination to do the Will of God. Their politics were dictated "from below." Consequently, they lowered Christianity to the level of a worldly problem. They called upon the world to save the Church, and not upon the Church to save the world. The outcome of this false concept was the secularization of a Church which could thenceforth bring little contribution to men.

The third movement of the Reformation was something entirely different: Evangelism or Reformism. This was the movement of such Christian humanists as Erasmus of Rotterdam and Thomas More. In this current the Reformation consists in rediscovering intimacy with Christ in company with the great saints of past ages, by the particular means of study, especially of the Sacred Scriptures. Printing was still a new technique, and one that should fittingly be placed at the service of God. This Reformation demanded that one should himself become Christian in his thoughts and deeds before concerning himself with the good or evil ways of the world. It bore some resemblance to the Lutheran movement in that it segregated Christianity from temporal contingencies. Doubtless, this characteristic permitted Luther to believe that he could draw Reformism after him, and Protestants still exist who think he actually did draw it. But Erasmian Evangelism persisted in willing a Christianity incarnated in meritorious acts, fruits of free will enlightened by Faith and sustained by divine grace. It continued conceiving of God as capable of creating free and responsible men. In fact, the Evangelism of Erasmus and Thomas More bore a closer resemblance to Savonarola's early Reformism before its political deformation. It is even historically related to Savonarola through Pico della Mirandola who had influenced Erasmus profoundly, and who was accepted by Thomas More as a model for his own life. It is to be deplored that the Lutheran revolution did not permit Erasmian Evangelism a normal development.

Evangelism with the work of Savonarola, and with Lutheranism and the developments connected with it, constitute what is known as the Reformation. Chronologically they are all of the same period. All three form one will to attack the same problems. To leave Lutheranism and Savonarola for Erasmian Evangelism does not mean abandoning the Reformation. Furthermore, since no one may rightfully cast doubt upon Erasmian Evangelism as a legitimate fruit of the Reformation, anyone who would attempt to oppose it in the name

of the Reformation would in so doing fall short of the Reformation ideal and commit an injustice against the Reformation itself.

Now that the Protestants have re-examined the history of the Reformation and are well advised of what they have found there, they discover that they have some difficulty with Luther, and are faced with the proof that there was a will to reform within Catholicism. Next, and principally, they have been profoundly impressed by the fact that Protestantism by no means monopolized the Reformation. They have likewise learned that Protestantism checked the natural development of a whole movement of the Reformation, to wit, Erasmian Evangelism. But this Evangelism is exactly the Reformation they desire. It is a Reformation which is not an anesthetic for the Christian conscience, but a rule of Evangelical life, a reform which teaches how to pattern one's acts upon Christ's example. It is a reform which comes from God. Moreover, the names of Erasmus of Rotterdam and Thomas More become impressed upon the minds of the Protestants and exercise an irresistible attraction. Their hearts swell with joy, because, through these names they find a way to remain faithful to the Reformation—that great movement willed by their ancestors—and still find a solution for their problems. From the depths of their hearts a blessed prayer of thanksgiving surges up to Heaven and their Lord.

On Fridays, Thomas More retired into what he called "The New Edifice." There he found Jesus and His saints, and in a special way, Mary, Mother of Christ, and he entertained them in a heart vibrant with the Holy Ghost and fructified with the Word of God. With them he meditated upon the Scriptures and the spiritual authors. With them he prayed. It was thus that he made himself strong in divine grace which gives the power to reform oneself and to act as a Christian. Some Protestants have joined him in spirit with their Bible. In so doing they have found a reason for their works, and a reason for their lives. They have learned to know Christ's friendship. From Him they receive inspiration for acts that realize the teachings of the Gospel, that mainstay of the Christian. They have resolved their problems, have retained their respect for the Reformation, and have discovered an open door to the Catholic unity of the Roman Church. They say that they have lost nothing and have gained much.

A.L. Cuneus

The Relation Between Catholics and Protestants in Britain

Some Reflections on 1940-1945

RELATIONS between Catholics and Protestants or, to use a more comprehensive expression, non-Catholic Christians, have altered very considerably during the past twenty or thirty years. The older division of Europe, a legacy of the religious wars of the seventeenth century, into a Catholic and a Protestant half bears little relevance to the situation and the problems of today. Fundamentally, of course, that is from a theological standpoint, these relations have not changed at all. But there has been a real rapprochement between individual Catholics and non-Catholics, and at times between leaders and representatives on either side. On the Continent, Catholics and Protestants, in Germany, France and Holland, made common cause against the German Nazis, and such co-operation leaves consequences behind it, even when the common danger has passed away.

That this change of attitude is not merely a practical one, due to circumstance, may be seen from many passages in Roman documents of Popes Pius XI and Pius XII.

In *Nova Impendet*, of October 1931, Pius XI referred to a grand crusade, to which he invited "*all men* as children of the one Heavenly Father, as the myriad members of the one human family and therefore, *all of them as brothers of Christ.*"

Summi Pontificatus, of 1939, emphasized once again this wider note.

"The difficulties, anxieties and trials of the present time arouse, strengthen and purify to a degree rarely known before the sense of solidarity of the Catholic family. They make all believers in God and Christ share the awareness of a common threat from a common danger."

And the Christmas Allocution of 1941 ended with this wider benediction:

"May our blessing be also on those who, though not members of the visible body of the Catholic Church, are near to us in their faith in God and in Jesus Christ, and share our views with regard to the provisions for peace and its fundamental aims."

It might have been imagined that Britain or, more exactly, England would provide a likely area for such rapprochment, given the practical character of the English and their tendency to seek moderate solutions.[1] And this rapprochement did in fact take a concrete form during the war years. It is this experiment in practical co-operation between Catholics and non-Catholics in war-time England upon which here I want to comment.[2]

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1) It should be recalled that the Catholic Church in England, though numerically small, is well knit and active, and that Catholics, in certain definite respects, exercise a considerable influence on public opinion. On the other side, the Church of England is very comprehensive, including within its membership almost every variety of religious expression, from the High Church to Nonconformity. In Scotland, the situation is different. There, the percentage of Catholics is twice what it is in England, but the principal Protestant church, that of the Presbyterians, is more definitely *Protestant* in character than the English Established Church and more evidently unsympathetic to Catholics. It says much, however, for the sense of justice of the Scots that Catholic schools are in a far more fortunate position in Scotland than in England and Wales. The number of Catholics in Wales, outside of Southern cities like Cardiff and Swansea, is small, and the prevailing Protestantism is Nonconformist or Free Church and traditionally opposed to Catholicism.

2) To those in England, who played any part in this experiment and to many others the facts are sufficiently familiar. I have given them myself at some length in two articles in *Etudes* for 1946, February and October and, in briefer compass, in the first number of *Lumen Vitae*, published

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But, before I attempt to do this, I must insist, and emphatically upon some preliminary remarks. Otherwise, it will be impossible to see the experiment in its context or to understand subsequent reactions.

In the first place, this essay in co-operation had nothing at all to do with theology or belief. It did not involve meetings of professors for mutual study or discussion. The question was an *applied* one, just how far Catholics and non-Catholics could together stress the spiritual issues at stake in the war struggle and together insist that post-war life in England and international relations throughout the world must be built upon Christian foundations.

In the second place, there was no question of joint official action between the Catholic Church, the Church of England and the various Free Churches. It was not collaboration at top level. What co-operation existed, took place between individual Catholics and non-Catholics through the medium of societies, approved by the respective authorities, or by joint local councils. The density of this collaboration varied greatly. It was, on the whole, a lay rather than clerical movement. Some bishops disliked it, many priests thought it even dangerous. It enjoyed more support in Southern England than in the North and it was often charged with being a "highbrow," a more or less intellectual movement, which scarcely touched the Catholics of the working classes. On the Catholic side, it was closely connected with the *Sword of the Spirit*, a body which Cardinal Hinsley had called into existence at a critical moment of the war. Catholics in the Midlands and North were apt at times to label the movement "Westminster" and "London" and to ignore or even resent it.

Thirdly, this co-operation arose under special circumstances, as I will shortly explain. It was therefore linked closely with those circumstances, with the result that, when the conditions altered, as alter they did even before the conclusion of the war, the urge to co-operation diminished. It is safe and fair to say that, nowadays, from the side of Catholic authorities—and, I think also from that of non-Catholic authorities—similar efforts of cooperation would not be particularly welcome.

One Saturday afternoon in August, 1940, Cardinal Hinsley addressed a representative gathering of Catholics, clerical and lay, at Archbishop's House, Westminster. The moment was indeed critical. France had fallen. The Germans were in possession of the Channel coast. The British forces had escaped through Dunkirk; air attacks upon England were about to commence. The Cardinal spoke with intense earnestness. He urged Catholics to realise clearly the issues which were then at stake—the spiritual issues which affected men's lives and outlook—and unite closely in making them understood by others and in defending them. He insisted upon the paramount need of unity among Catholics in Britain in a struggle which was concerned not merely with economic or political aims but with the survival of those values which lay at the heart of the civilization of the West. The threat to the values of the spirit could be countered only with weapons of the Spirit. At the same time, His Eminence appealed for sympathy and support to men of good will, outside the visible body of the Catholic Church but able to appreciate the moral and

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since the end of the war in Brussels. In this article my purpose is shortly to resume some of the historical facts and then to examine the setting and some of the problems of the experiment.

In this article I am using the term "non-Catholics" to include members of the Church of England and the many Free Churches, whose members took part in this collaboration. It is preferable to the term "Protestant," for though the Established Church of England is officially a "Protestant" Church, many of its members do not use the word, and some resent it. Consequently, I make use of the more neutral expression "non-Catholic," particularly as I am writing in a Catholic review.

spiritual values of the Christian heritage. From this meeting there emerged the movement which took its name from St. Paul's famous passage in Galatians and was and is known as the *Sword of the Spirit.*

It was a Catholic society, with Catholic officers and committee. It was never a joint or mixed society, though, during its first months, it did admit a number of non-Catholics as "associate members." These were persons sympathetic with the general spirit of the society but they did not join in its direction. Nor was the original purpose of the movement to co-operate with non-Catholics. It was established to bring home to Catholics and others the spiritual issues involved in the war and to urge upon them the necessity of basing post-war society and international relations upon a sound moral and Christian foundation.

Impetus towards co-operation was provided by a remarkable letter, which appeared in the *Times* for December 21st, 1940. The letter was jointly signed by Cardinal Hinsley, the Anglican archbishops of Canterbury and York, and by the Moderator of the Free Church Federal Council, who represented all the Free Churches. The letter proposed ten points, which were to become famous and familiar as *The Ten Points.* Five of these points were concerned with a proper peace settlement, and they were the Five Points of the Christmas Allocution of Pope Pius XII, of 1939, the previous year. The second five points dealt with social reconstruction, and were drawn from the conclusions of a Church of England, held shortly prior to 1939 in Oxford. The letter created a large stir. Nothing of the kind had been known before. Here were all the religious bodies in England, at least, for Scotland was not directly represented, concurring in the broad principles of a programme.

As a consequence of this letter, pamphlets were written, study groups formed, and joint meetings projected. This activity of early 1941 came to a climax in two large-scale meetings in one of the largest halls in London, the Still Theatre, on May the 10th and 11th. On the former of these days, the theme was "A Christian International Order." Cardinal Hinsley presided, and the speakers included an Anglican bishop, the headmaster (Anglican) of a well known public school, and a Catholic lawyer. The second day's meeting was presided over by the Archbishop of Canterbury, and the speakers comprised Catholics and non-Catholics, who dealt with the theme of "A Christian Order for Britain."

The experiment in joint action had been duly approved and launched. Various problems, however, started to obtrude themselves. The Sword of the Spirit had organized these imposing gatherings. How was it to continue? If it developed into a joint movement, there would be all kinds of difficulties? A joint society would be neither one thing nor the other, and might easily break up into two or more pieces. This problem was settled by the development, on the Anglican and Free Church side, of *"Religion and Life."* This had begun as a movement of religious revival among non-Catholics and was holding religious "weeks," not unlike Catholic missions, in various centres. An agreement was reached that co-operation would be simpler and less open to misinterpretation, if it took place, not within a mixed society, but between two distinct bodies, one of which should be Catholic, the other, Anglican and Free Church. So was confusion avoided and misunderstanding. Religious activity was always *separate;* here, there was no collaboration in any form. Meetings, on the other hand, were arranged jointly, at which social, political and international questions would be treated from a Christian standpoint.

Throughout 1941 and 1942 and into 1943 this joint activity was marked. It took the form, as I have already indicated, of meetings with addresses from persons of different denominations. The themes were along the two lines, foreshadowed in the letter of December 21st, 1940, namely the need to establish a peace settlement and international relations upon a Christian basis, in conformity with the Five Peace Points of Pope Pius XII, and the corresponding necessity to judge social and economic questions by Christian standards. Sometimes, these meetings were set in a civic week, organized in one or more cities, and during that week services or a mission would be held in Catholic churches, and once or twice a large public meeting would be organized in the Town Hall or some similar building. The number of these weeks was considerable, especially when one recalls that these were years of war, with their attendant shortages and inconveniences. From a list I have near me, I see that such weeks were arranged, in 1943, for Hereford (April,) Portsmouth and Derby (May,) Exeter and Bedford (June,) Tottenham, Wimbledon and Tynemouth (July,) Orpington, Leicester and Burnley (September) and Huddersfield and Banbury (October.) It should be mentioned that many of these weeks arose from local initiative and were due to the enterprise of joint Christian Councils set up with the permission of religious authorities.

In May, 1942, a document was issued, on the spirit and methods of this co-operation, with the approval of Cardinal Hinsley, as President of the Sword of the Spirit, and the Archbishop of Canterbury, as President of the movement, Religion and Life. The statement contained five paragraphs, which I give here in abbreviated form:

1. We agree that a compelling obligation rests upon all Christian people in this country to maintain the Christian tradition and to act together to the utmost possible extent to secure the effective influence of Christian teaching and witness in the handling of *social, economic and civic problems;* now and in the critical post-war period. (Reference is then made to the threat of pagan standards and values.)

2. We agree that there is a large area of common ground on which, without raising ultimate questions of Church order and doctrine which divide us, full co-operation is possible and is already taking place. (Some account is then given of actual co-operation along the points of the *Times* letter.)

3. We agree that organized Christianity, to fulfil its proper function, must everywhere be secured in certain essential freedoms. Full freedom must mean freedom to worship, according to conscience, freedom to preach, teach, educate and persuade (all in the spirit of Christian charity,) and freedom to bring up children in the faith of their parents. The Christian life is one lived in and through membership of a religious society, and its corporate nature and its constitutional freedom and independence must be recognized and guaranteed by the State.

4. Our purpose is to unite informed and convinced Christians all over the country in common action on broad lines of social and international policy. (Reference is then made to work already in progress, and to the two movements connected with this work.) The crisis of civilization and the possibilities open to Christians in the period of reconstruction in the national and international field, make it essential that all this work of Christian co-operation should be greatly intensified and extended.

5. The striking thing about the Sword of the Spirit and similar movements is the spontaneity of support which they have received, and the great local

enthusiasm which has accompanied public meetings arranged on this wide co-operative basis. (The document points to the need for a co-ordinating committee, and expresses the hope that "two movements will work through *parallel action in the religious, and joint action* in the social and international field.[3])

I have given a brief account of this war-time experiment in co-operation which was realized in England. It began towards the close of 1940, grew considerably through 1941 and 1942, reached its peak point at the end of 1942 or early in 1943, and then faded gradually. Since 1945, it may be said practically to have ceased, at any rate in the organized framework in which it existed during the previous three to four years.

What, it may be asked, were its special causes? And what its results? Did it help mutual understanding or has it in fact made this more difficult?

It is not easy to offer a general answer, for individual answers would most certainly vary. I want here to outline a number of points and comments after some not inconsiderable experience of these efforts at co-operation, and to show also some of the problems involved but not always appreciated.

In the first place, much individual good resulted from these rapprochements. Individuals met individuals with different religious backgrounds. This had its dangers; it provided its puzzles; but through it many a prejudice was removed and softened, especially ancient Protestant prejudices against the Catholic Church. Indeed, it is difficult for Continentals to realize what fantastic anti-Catholic notions lurk still at times amid the undergrowth of the Protestant mind. No doubt, the more bigoted had little inclination towards co-operation, but it is surprising how traditional anti-Catholic ideas, the legacy of history and literature, are still tolerated by normally fair-minded folk. The personal relationships that were born of wartime collaboration dispelled many of these traditional antagonisms.

To what extent, the thought may occur, was this movement the product of the war and little or nothing more? Certainly, the war gave it a great impetus. The fifth point in the document on co-operation, mentioned earlier, stresses the "spontaneity of support" which this co-operation enjoyed and "the great local enthusiasm" provoked by public meetings. The movement was *felt*, perhaps more than *adjudged*, to be a spiritual mobilization of the people of England at a stage of great spiritual and political crisis. Many people were conscious of a common danger, of a threat, then represented by Nazism, to all that they understood, however vaguely, by the Christian civilization of Western Europe—that very same threat and challenge which is provided to-day by Russian Bolshevism. The *English* reaction was a typically *English* one. People must *get together* and offer to the threat and challenge a front as united and as firm as possible. And with this came the feeling that what you must oppose to it was a more definitely moral and, in the wide sense, Christian attitude.

3) Experience soon shows how difficult it is for Catholics and non-Catholics to issue a joint statement. Even this document, particularly in section 3, raises issues which theologians would seriously debate and question. In view of this and of comments which I will later be making, I think it relative to quote here a verdict, passed upon these co-operative efforts, by the editor of *Theological Studies*, September, 1942, vol. III, No. i, pp. 430-I: "The theologian who views the movement towards Christian co-operation, as it exists in England cannot fail, I think, to be impressed by the exact theological intelligence, as well as the great practical tact, that preside over it. This is in greatest part due, of course, to the excellence of its leadership. There is a remarkable clarity of thought, an uncompromising integrity in the maintenance of Catholic truth, which are supported by a genuinely religious and prayerful spirit and protected by a real sense of the dangers to which Catholic thought is exposed. At the same time, the doctrinal exactness is joined to a greatly courteous orthodoxy, which excludes any tendency to ally orthodoxy with undue suspicion, complacency or rudeness. Above all, there seems to be about the movement a certain freshness and victorious spirit.

This is confirmed by another psychological reaction. After the collapse of France and during the grim winter of 1940-1941, when Britain seemed to stand alone, the people of England had a sense of moral idealism, even of exaltation. It was not smug nor hypocritical; the times were too earnest for that. It was a feeling that, whatever their previous mistakes and shortcomings, they were now upholding decency against violence, honour against dishonour, justice against cruelty and oppression. There was a clear and widespread conviction that what the English people were doing was right, and that whatever they suffered was in justice's sake. It was a sentiment of "righteousness," in the older Protestant meaning of the term, but it was not self-righteousness. This prevalent atmosphere deepened the readiness, particularly on the non-Catholic side, for collaboration with "men of good will," wherever they might be found.

When Cardinal Hinsley established the Sword of the Spirit, his purpose was a definitely Catholic one, namely to rally the Catholics of Britain in an appreciation of the spiritual issues of the war. To this summons he added a further appeal for understanding, again on the part of "men of good will." I doubt if at the time he realized how profound and lasting an echo that appeal would have.

During the course of the war, the moral *climat* gradually altered. It is not easy to give a definite turning point or to list the various reasons for the changed moral temper. War weariness had something to do with it, and the need for intense concentration upon the war effort. But there was more than that. Many serious people in Britain, Catholics and non-Catholics alike, sensed the altered circumstances due to the inevitable war alliance between the Western Powers and Russia and foresaw, now vaguely, now with greater clarity, the probable consequences. If I had to give one place and date which brought home to many the changed conditions, I would without hesitation say "Yalta" and "1945." The moral *climat,* the sense of clear-cut issues, was no longer, and could no longer be, that of 1940.

One other psychological factor greatly helped at first this movement. To assess its force, it is again necessary to understand the working of the English mind, especially with English men. Of these a very large number live in a mental atmosphere, not antagonistic to religion, but in which there is no *one* Christian Church which imposes itself upon them, but only a wide variety of "churches;" these "churches" appear to be saying different things, to be generally at loggerheads with one another, and indeed to say little that is relevant to ordinary human problems. Men like this will tell you they will start practising religion and attending church, when the "churches" have made up their own minds what the teaching of Christ really is and have come to some agreement. Without any doubt, the co-existence of so many Christian denominations is in England a veritable scandal for the lay mind.

The early efforts at co-operation were not without their appeal for this mentality. "Here at last," was a comment often heard; at last, something definite will be said, and we shall know better where we stand. The men, of whom I am speaking, were vague about the character and scope of such co-operation. They were not concerned with theology in itself or with theological questions, about which they knew next to nothing, but they were anxious to hear—and some of them ready to listen to—a *definite Christian* statement on human problems.

I suggest then that this essay in co-operation developed rapidly in

harmony with the moral atmosphere and with certain psychological factors in 1940 and 1941. It was at first spontaneous rather than planned. Planning was used, with the appropriate permissions, to control exuberance, to restrain good will within proper limits, to clarify the situation and to draw up a number of guiding principles, so that the religious position, both of Catholics and non-Catholics, would be duly safeguarded.

The experiment was made in an atmosphere congenial to it; indeed, as I have hinted, the experiment was in many ways a product of the atmosphere. No doubt, the optimism of 1940 and 1941 lent enchantment to the prospect, just as more critical judgments since passed upon it reflect a certain disillusionment. Both viewpoints are partial and therefore incomplete. Finally, all such experiments depend, where Catholics are in question, upon the wish and policy of the hierarchy, and this policy may well differ according to personalities and circumstances.

What may be of most help, however, is some account of the feelings which this co-operation awakened in Catholics who took part in it, and of some of the problems which it raised for them. In giving such an account, I am only analysing inevitable psychological reactions on the Catholic side, and I imagine that non-Catholics must have experienced similar feelings and like problems. Indeed, one of the most valuable lessons of this experiment was to show the traditional and psychological differences, the differences of background and reaction, which existed and exist between Catholics and non-Catholics in Britain. Mutual understanding should be helped, not hindered, by awareness of these differences.

Speaking broadly, the Catholic attitude to co-operation was the following. There should and could be no collaboration in directly religious activity, nothing in common by way of services or prayer. All co-operation must be on the *applied* plane. It was a question of *applying* moral and generally speaking Christian principles to social, civic and international problems. The letter 'H' was frequently employed to explain this attitude. The longer 'uprights' of the letter represented religious activity on either side. The arms met nowhere; such activity was *parallel,* never *joint.* The shorter crosspiece of the letter indicated joint effort on these *applied* lines. If one enquired further and asked what exactly was the *moral basis* behind this application, then the answer was not so easy. It was simple enough to say that this was the acceptance of the *Natural Law,* but in fact the non-Catholics who were interested in such collaboration, regarded it generally from a more religious standpoint. It might be difficult to set down in any concrete statement what they and Catholics really held in common, yet they always had more in common, from one point of view, about which I want in a moment to make one serious reservation, than any statement could set down. In addition, to many non-Catholics the concept of the *Natural Law* was completely foreign, especially to Free Churchmen with their more or less Calvinist foundation.

In other words, the reaction from the non-Catholic side, appeared at times more "religious" than Catholics liked. And I mean "religious" in the sense of bringing people together in some "religious" manifestation. A practical point arose here in the problem of prayer at public meetings. Catholics as a rule treat a public meeting as a meeting and do not associate it with prayer or prayer with it. Yet, non-Catholics have the habit of opening a Christian public meeting with a short prayer. For Catholics this had its embarrassment. Theoretically, it would have seemed possible for Christians at

least to recite together the *Our Father*. Yet Catholics in Britain are highly sensitive to any "religious" association with others, and the fact that the Catholic and non-Catholic versions of the Our Father differ slightly in English made people more aware of these differences than of the general intention. In the Anglican form the archaic "which" is retained instead of the Catholic "who," and includes an addition, "for Thine is the kingdom, the power and the glory." From the non-Catholic side one heard not infrequently the exclamation, "Oh, if you can't at least say the Our Father with us, how on earth can we co-operate with one another?"

I have stated above that many non-Catholics in Britain have much more in common with Catholics than could ever be set down in a concrete statement. That is, I think, very true, but one important reservation needs to be made. What they have in common, they do not hold upon a common basis. This is a crucial point in all reflections upon co-operation, and a point which is not always sufficiently understood by Continental students of English church affairs. The English mind is a *practical* mind and is usually more concerned with ethics than with religion proper; it tends to make Good Works the test of a Christian rather than Faith, thus reversing the original Protestant values. And in it there is firmly embedded the notion of Private Judgment. The non-Catholic attitude towards religion is so often *subjective*; it selects, it chooses, what it prefers, what appeals to it, what suits it best; and this explains the great variety of religious expression within the Church of England, a variety that ranges from the "High Church" that adopts Catholic practices and the Catholic liturgy, to the Broad or Low Church and, by another path, to the Modernists. The Catholic attitude, on the other hand, *is objective*; it accepts the doctrines of the Catholic faith, as revealed by Christ, and as preserved and interpreted within the historic and continuing Church and with the guarantee of Christ's authority for that Church. Catholics and non-Catholics may then hold the same truths, but they do not hold them for the same reasons or in the same way. This is what makes it impossible—in Britain at least—to aver that there is a certain block of Christian truth which Catholics and non-Catholics hold in common; their approach even to that truth is very different. This is, I consider, a real and pertinent distinction, but, while I make it, I am not belittling in any way or failing to appreciate the personal piety and goodness of great numbers of non-Catholics. I am dealing with the mental background to co-operation.

To come back from psychology to actual events, there were two developments from 1943 onwards, which put a brake upon these joint Christian efforts.

The first was the question of Education. In 1943 a new Education act was prepared which became the Education Bill of 1944. Now, the English school system [4] is a *dual* one, including State schools and voluntary schools. The former are maintained entirely from public money; the latter receive some financial assistance but have themselves to provide a proportion of the costs. Prior to the 1944 Bill the situation was roughly this, that the voluntary schools had to be built by the body, generally a religious denomination, to which they belonged, and then the teachers were paid and the buildings kept in repair by the local educational authorities. This rough and ready distinction refers chiefly to what used to be known as "elementary" schools:

4) More strictly, the system of education for England and Wales. Scotland has its own educational system, which, on the point in question, is more favourable to Catholic schools than the English and Welsh system.

"secondary" and higher schools were in receipt frequently of financial assistance, but on other terms. Since the Education acts of the 1900-1910 decade the English system has been one of compromise, by which voluntary schools have received some help but have had themselves to find a considerable proportion of the funds required. The 1944 Bill continued this policy of compromise, and on paper at least bettered the situation of the voluntary schools. I say "on paper," because, though voluntary schools will receive a larger percentual assistance, the rising costs and the increased school requirements will leave them with heavier financial commitments than before.

Now, Catholic schools in England and Wales are voluntary schools, and have to remain voluntary schools, if they are to retain their Catholic character and give a Catholic education. The Catholic argument is that, as Catholics pay their taxes and rates like all other citizens, they should enjoy the same advantages: in other words, they argue that the State should provide schools for Catholics just as it provides State schools for parents and children who are content with them. Why, Catholics argue, should they be penalised on a matter of *conscience*, because they cannot in *conscience* send their children to the State schools? If Catholics receive full justice on this point in Scotland, why should they not do so in Wales and England?

That is the Catholic argument, which is put forward by every Catholic, regardless of political difference. And here at least—it might have been thought—was an excellent platform for Christian co-operation. Surely, the value of religious education would be accepted and agreed by all. But it was precisely here that, except for a minority of Anglicans, collaboration broke down. The Anglicans had serious difficulties, for example, the problem of the four thousand "single-area" schools, which belonged to them but had also to be attended by children of every denomination and none. And in fact the Anglican authorities accepted the compromise of the Bill. The Free Churchmen followed their traditional policy in educational matters, that of opposition to the voluntary and denominational schools, in other words, of opposition to the teaching of definite religious doctrine in schools that received public maintenance. It is more than forty years since the cry of "Rome on the rates" was raised in objection to any monetary grant to Catholic schools. But the various reactions sensed in 1943 and 1944 towards the new Bill created not a little uneasiness. Many Catholics had hoped for, even if they had scarcely expected, a greater and more sympathetic measure of co-operation.

The second of these two points touched upon the international situation, as it began to emerge towards the close of the war. Partly because they *were* Catholic, and therefore less insular and more European, Catholics saw more readily the growing dangers of war time association with Russia and mistrusted the Allied policy of helping movements, provided they were or professed to be anti-German, regardless of their composition and political colour. One has only to compare the files of the London *Times* with those of the Catholic *Tablet* to realize the difference of approach and interpretation. There were farsighted and wise persons who did speak their mind, as may be seen from the debate in the House of Commons on the Yalta agreement; but the great majority accepted such specimens of the new policy of appeasement as inevitable in time of war. Voices that had been quick to denounce Nazi intolerance or persecution of race or religion, seemed silent or very hesitant, now that Russia had become the oppressor. There is no need to go into this in detail, and indeed the whole position has now changed. The

people of England to-day do understand what is the spirit, what the ambitions, and what the methods of Soviet Russia. The point is that they did not understand them or not sufficiently understand them in 1944 and 1945. The sense of difference here had a marked effect on the experiment of which I have been speaking.

JOHN MURRAY, S.J.

(*To be continued*)

The Oriental Movement in Spain

The following article is the text of a talk given by Fr. Santiago Morillo, S.J., at the international conference on the problems of reunion organized by UNITAS *at Grottaferrata, Sept.* 20-22, 1950.

SPAIN, a Catholic country, has always been keenly aware of the tragedy of our separated brethren in the Christian Orient. This is clearly shown in an article from the pen of the Very Reverend Father Don Bequet, Prior of the Benedictine Monastery of Chevetogne in Belgium, published in *Irenikon*

At the beginning of the European War, Spanish interest in the problem of Unity was manifested in the sending to Rome of priests and religious, especially Jesuits, to study Oriental subjects. Some of these remained in Rome as writers and as professors at the Pontifical Oriental Institute. Others among them, changing their rite, were destined to apostolic work in Eastern lands. A distinguished lady at Bilbao founded burses for students of the Oriental rite and with admirable generosity contributed to the foundation of the library of the Pontifical Oriental Institute at Rome.

Shortly before the establishment of the Spanish Republic, the founder of *Catholic Unio,* the Rev. Dom Augustine von Galen, O.S.B. came to Spain, but there remain now no visible traces of his visit. From this period, however, we still preserve two books in which appear primary indications of the intention to form in Spain something truly great in favour of the Christian East: a pamphlet on the Chair of Unity Octave with excellent texts and well chosen prayers, and a Hymn with its music called the Hymn of Unity: both issued by the Fathers of the Heart of Mary.

The "Oriental" campaign now being carried out on Spain centres round the OMDOC, or *The Missionary Work of the Christian East.* First appearing after the close of the Spanish Civil War, it has developed steadily, notwithstanding the adverse conditions of world-wide war.

Presupposing that in Spain nothing is known of the problem of the Christian reunion and, what is still worse, that every approach to relations with dissident Orientals and Protestants is regarded with suspicion and dislike, it was thought best to base the whole matter on something known and loved in that country—the Missionary Apostolate. Today, however a great deal of progress has been made, and one could prescind from this qualification.

The cradle of the OMDOC was the city with the eastern profile, Granada. It was chosen to be the centre of Oriental irradiation in Spain by the late Father General of the Company of Jesus, Vladimir Ledochowski. The beginning was a very small and modest little chapel of Byzantine rite and a choir of young Jesuits who were learning the Slavic melodies.

While we in the various churches of Granada and its neighbourhood were carrying out these liturgical functions, pamphlets and leaflets were being spread about all of Spain, kindling interest and curiosity about dissident Orientals, and from every part of the country came requests for the Oriental Mass and conferences on the problem of reunion. All this made it necessary to have an office in which the unity work might develop among Spanish Catholics.

There are now few cities in Spain where the Oriental Liturgy has not been celebrated and whose citizens have not listened to conferences on Oriental themes. Beside my own constant journeys as an Orientalist, various

oriental rite Bishops have aroused unionistic enthusiasm: Bishop Calavassy of Athens, the Ukrainian Bishop Bucko, and Mar Severios, of Syro-Malankar rite. All these have celebrated the Liturgy in their own particular rite in Madrid, Oviedo, Barcelona and other places. At the present time there are priests of the Oriental and Byzantine Rites at Madrid, Oviedo and San Sebastian; there are Maronite priests at Salamanca.

The setting for this liturgical activity is usually a Latin Church. But chapels of the Oriental Rite do exist in Spain. Worthy of special mention is the chapel which has been built at Curatón on the province of Salamanca by the Spanish Doña Inés Luna Terreno for her personal use and for the diffusion of knowledge of Oriental problems. The capital, Madrid, has a Maronite chapel. Right now a church for pure Byzantine Rite is under construction at Madrid. It is being built officially by the General Direction for the Regions devastated in the Civil War. Architecturally it will be an important edifice.

In order to guarantee permanent diffusion of the unionistic ideal throughout the whole of Spain, the OMDOC has begun to publish bimonthly a small illustrated review entitled "Oriente," which has met with good success and is now enlarged to 26 pages and has a circulation of about 3,000 copies. The good reception this little review has met with outside Spain is manifest in these two facts: 1) Over 200 Oriental missionary and scientific reviews exchange their publications for it; 2) both Catholic and dissident reviews frequently reproduce articles from its pages. A project is on foot to divide "Oriente" into two reviews in the near future: one of a specially intellectual character, which will preserve the name "Oriente;" the other, appearing monthly, will deal with the spreading of the Orientalist movement throughout the world.[1]

The Review "Oriente" does not stand alone; posters, tracts, and booklets are also published. The catalogue of the editions of the OMDOC is voluminous in itself; together with the publications of other Spanish institutions, there are now in circulation at least 20 publications dealing with the Oriental theme. A recent example is the book of Father Ignazio Ortiz de Urbina, S.J., Professor in the Pontifical Gregorian Institute in Rome, which is called "St. Ignatius and the Orientals."

As part of its programme of divulgation, it promotes the *Chair of Unity Octave* and the *Oriental Day* (DOC.) We have not compiled statistics, because it would be almost impossible to do so but we can affirm that both these practices have been adopted by all the seminaries for the secular clergy and the novitiates of the Religious Orders and that there are many cities great and small where the "Octave" is now observed with solemn functions and sermons, and that nearly all the Bishops, at our request, send out every year circulars exhorting and ordering seminaries and Catholic colleges to observe the DOC and the Chair of Unity Octave. Outstanding among these is His Eminence the Cardinal of Toledo, Primate of Spain, to whom His Eminence our Cardinal Tisserant has confided the protection of Oriental affairs in Spain. To facilitate the realization of these two observances suitable booklets have been published in many parts of Spain and the OMDOC also has musical texts, poems and model sermons. This enormous work of prop-

Editor's note.

1) The project of division has since been put into effect. *Oriente* appears in a new format for January-March (Vol. I, No. 1.) *Oriente Cristiano* made its debut in January, 1951 (Vol. I, No. 1)

aganda for the Octave and for DOC is carried out by the Central Delegates in 20 dioceses of Spain by diocesan Directors appointed by their Bishops, by Catholic Action (which has on many points responded to the appeal of the Holy Father,) by pontifical missionary organizations, by the Congregations of Mary, by Religious Colleges of both sexes and especially by the Association of Oriental Propagandists.

In the sister nation of Portugal, delegate centers depending upon the OMDOC are at work under the direction of a Portuguese prelate who is also National Director of the Missionary Union of the Clergy. We have already established close relations with Spanish America, particularly with Mexico where a strong movement of sympathy towards the Christian Orient is on the road to realization.

The piety of the Spanish people desires something more than one day of prayer in the year for the return of the separated brethren. Thus the *Crusade of Prayer for Christian Unity* came into being and is growing under ever more favorable conditions. The number of colleges and seminaries and private individuals who pray according to an ordered program within the various categories of *Crusaders* is constantly on the increase. We have even introduced into Spain a French initiative, consisting of "victim souls" who immolate themselves in prayer and sacrifice for Unity in a kind of "invisible Monastery." The *Crusade of Prayer for Unity* has been blessed and enriched with indulgences by the principal Spanish prelates. One of the most popular practices in this Crusade for Unity is that entitled "The Visit for Unity," a visit to the Blessed Sacrament either personally or spiritually at the very hour at which Jesus Christ in His discourse of the Last Supper called for the unity of his followers, "ut omnes unum sint." The association of Oriental Propagandists collaborates effectively in spreading this Crusade.

From Saragossa there has come a very fine Oriental initiative which is in harmony with the traditional Spanish pious observance of Holy Week. This is the erection of a "Confraternity of the Resurrection of Our Lord." Its statutes, patiently and carefully compiled, have, after close examination, been approved by the highest ecclesiastical and civil authorities of the province. We hope that very shortly this will take an important place in the Holy Week processions and will stimulate initiative in other Spanish provinces.

In addition to what we have said, there was already functioning at Granada a scientific and a group for the Apostolate within the OMDOC. The first of these aims especially at the formation of a Missionary and Oriental Library, with an apologetical intention of demonstrating that the Oriental rite is actually the ultimate result of the Church's desire of adaptation in the countries she evangelizes. The second established a programme of apostolical relief work for dissidents living in Spain and of encouragement of the Oriental missionary spirit among Spanish ecclesiastics. The conditions of post-war Europe have brought about the transfer of many intellectuals and students to Spain from the countries behind the Iron Curtain and have radically changed the program of the OMDOC. At first, due to the lack of competent elements, they necessarily languished. Following the affluence of European emigrants to Madrid, the OMDOC transferred its seat, abandoning the city of Granada with its Oriental atmosphere so as to live at Madrid in the midst of the European exiles from behind the Curtain. Thus new and undreamt of prospects opened for the OMDOC. Among these we note, first of all, spiritual care and ideological direction of the young University students in exile within the

framework of the OCAU (Catholic University Relief Work.) More than 200 young men have frequented the College of St. James the Apostle, founded specifically for them, in which, while following their studies without material preoccupations, they are gradually healed of the moral wounds of the war. Among these students are both Catholics and dissidents. That they are not more numerous is due to the limited possibilities of Spain, for the demand outpassed the thousand. The presence of these young people in Madrid, who during the summer vacation are dispersed all over Spain, has contributed also to the better understanding in that country of the problems of Europe and especially that of Unity.

While the OCAU was giving its material aid to the university students, we succeeded in arousing a certain amount of cultural activity for these intellectual refugees in the Council for Scientific Research. From this arose the Department of Eastern Europe, but circumstances caused it to lose its autonomy within the Council very quickly and it became a section without name of the International Department of Modern Culture. Nevertheless there still remain under the direction of our OMDOC the Library of Oriental Culture and a certain limited scientific activity. Arising from a different source, and independently of the Council, and of an unofficial character, the CEOR or the Centre of Oriental Studies has begun its activities. Thanks to the admirable contribution of His Eminence Cardinal Tisserant and donations from the Spanish Ministry for Foreign Affairs, the CEOR has succeeded in collecting a good Orientalist library. The collection comprises excellent collections of orientalist books and reviews in the field of theology, patristics, art, liturgy, literature, Christian reunion, etc. Well furnished with reading rooms and catalogues it affords an excellent instrument for students, who may even find material there for doctoral dissertations. The General Direction of Cultural Relations attached to the Ministry for Foreign Affairs pays for five students' burses, and we count on the collaborations of journalists and research workers. The Madrid newspaper, *Ya*, has published an article on CEOR. In connection with all this there has been opened in Oviedo "The Oviedo Byzantine Library," under the direction of D. Francisco Aguirro, Canon of Oviedo and a bi-ritual priest.

Emigration from the countries behind the Iron Curtain into Spain has put that country into contact with dissident Orientals from all over Europe. Moreover, the OMDOC has been obliged to add apostolic concern for relief to the separated brethren to its program of popularizing the cause of Unity among the Spanish people. It acts as a charitable apostolate, aiding the Society for needy refugees, dependent upon the Ministry for Foreign Affairs, and creating an atmosphere of friendliness between Catholics and Orthodox. I myself work confidentially as Counsellor in all matters relative to persons and doctrine of the Oriental countries. This is an apostolate of close collaboration in common problems and in these we have associated the Orthodox Parish Priest of Madrid with the Spanish anti-communist work, along with many other dissident Oriental individuals and have thus gained their confidence. It is a doctrinal apostolate also, gently teaching what the Catholic Church is and how it differs from the separated Oriental Church. Lastly, it is even a direct apostolate of conquest, but without the slightest pressure, through simple unaffected good example and the grace of God. In this regard, many are the Russians, Greeks, Bulgarians and Roumanians who have already returned to the Catholic Faith. Those who marry Spaniards submit willingly

to the condition that their children must be baptised and educated as Catholics. As soon as the Byzantine rite church is built all the apostolic panorama will be greatly enlarged, because the church will be a centre of attraction for all the Orientals, Catholic and non-Catholic, now living in Spain. We shall compile a statistical record of citizens from Eastern countries who have taken refuge in Spain, so as to be able to keep in touch with in them.

For some time, now in this apostolic atmosphere, a Religious Congregation has been gradually forming, which began as a society for women. It is designed to intensify the double scope of the OMDOC. It will diffuse among the Catholics the problem of Unity, and will be dedicated, as a Mission, to the task of Unity in dissident countries, both Oriental and Protestant. Its motto is "Unity and Peace"—Unity against schism and heresy: Peace against Communism. It will comprise two branches: the Contemplative and the Active. It is still a Community in embryo, but with the grace of God and the blessing of Ecclesiastical and Religious Superiors it will develop ardently.

We have also succeeded in gaining the participation of the secular clergy in the apostolic campaign for the Christian East. Two priests are collaborating with us, one in Madrid and the other in Oviedo. Most of the Bishops look kindly on finding vocations among the seminaries and their transference of candidates to the Russicum College. Two are already studying there: one, a priest of the diocese of Avila, the other a theologian of the diocese of Toledo. Next year the arrival of a clerical student from the diocese of Barcelona is expected. We have made application for burses for the education of these Oriental Missionaries: the Caudillo has granted one.

Dependent on the OMDOC an International Anti-Communist Committee has been formed with a double cultural and apostolic programme, presided over by the Director of the OMDOC and composed of important representatives of each of the nations behind the Curtain. For the moment its activity is limited to the publication of a bulletin of the nations oppressed by Communism. Recently, at the proposal of the International Anti-Communist Committee, the publication of "Letters from Spain" in seven languages has been commenced. They will be distributed among the emigrés of America and Europe.

The many activities of the OMDOC made it imperative that the Statutes should be approved and confirmed by the Sacred Congregation for the Oriental Church to reinforce its prestige and efficacity in its unionistic labor. Already approved by the majority of the Spanish prelates, they are now in the hands of His Eminence Cardinal Tisserant.

To end this sketchy report on the activity of the OMDOC, I will add a few words about the financing of all this activity. Activities of an official character have been generously subsidised by the State. Activities of a private nature, comprising the greater part of OMDOC's activity, are, borne by small contributions from friendly supporters. We have not yet been able, unfortunately, to develop a large-scale campaign to raise funds for the Christian Orient.

The Spanish Bishops are not very favorable, in view of the difficult economical situation in Spain. But in spite of all, we firmly hope that once we have obtained the approval of the OMDOC Statutes by the Sacred Oriental Congregation, the Spanish Prelates will authorise a collection on the Oriental Day, and thus Spain will bring her mite to the manifold needs of the missions in the East.

SANTIAGO MORILLO, S.J.

The Influence of Basilian Greek Monasticism on the Cultural Life of Southern Italy

BASILIAN monasticism has exercised vast influence upon the cultural life of Byzantine Italy. We feel confident in the opinion that it has been the most powerful source of Hellenistic radiation in that region. A study of it, however summary to be contained within the limits of a brief report, will afford an occasion for reviewing the cultural history of the great Basilian Order. Certainly, no other religious Order can rival this Greek monasticism, known as Basilian, in the diffusion of Greek Culture.[1]

The opportuneness of this study will be evident in these days when studies on the Christian Orient are being pursued with particular predilection by our best contemporaneous scholars.

We shall divide our study in two parts. In the first we shall consider the pre-Norman period: the origin of monasticism in Sicily, the existence of the Greek element, the Byzantization of Sicily and southern Italy, and principally the cultural influence that the Basilian monasteries exercised in this pre-Norman period, i.e., until the middle of the eleventh century..

In the second part that comprises the Norman period and continues beyond the twelfth century, we shall pass in review the attitude of the Normans towards the Basilians, and the reawakening of Hellenistic culture in this period of Byzantine cultural flowering. Finally, we shall see the decadence and the attempts of a renascence at the time of Cardinal Bessarion.

I

The Pre-Norman Period.

The story of monasticism is closely tied up with the political fortunes of Sicily, first under the Latin domination, then the Byzantine, and finally the Arab.

St. Jerome in a note on the life of St. Hilarion writes about his stay at Pachino near Syracuse.[2] He takes us back to the year 365. In that time monks already existed in the region of Syracuse. From that time on we have no documents on the existence of monasticism in Sicily until the middle of the fifth century.[3] We know that in that time monks from Africa had fled before the Vandal persecution and had settled in Sicily.[4] A letter from Pope Gelasius of the end of the fifth century supposes that monks had already been well established in Sicily. Information exists on a score of monasteries existing at the time of Gregory the Great.[5]

As regards the language of the Sicilian population of those centuries, there are two theses: according to the first, the Greeks living there were descendents of the classical Greek ethnical element. According to the second, Hellenization is given as the explanation of their existence. The question is by no means a simple one, and requires an ethnological and historical examination of the subject.

As early as 1924, Gerard Rohlfs attempted to renew and reinforce the

1) This article is the text of a paper read by Msgr. Nicholas Ladomersky at the International Congress of Byzantine Studies at Palermo on April 7, 1951, and again at the monthly meeting of the UNITAS Association, June 10, 1951.
2) *Acta Sanctorum*. Octobris IX, 55.
3) Cf. F. Lanzoni, *Le diocesi d'Italia dalle origini al principio del secolo* VII in *Studi e Testi*, vol. 35, p. 1093-1103.
4) Jaffe, *Regesta Romanorum Pontificum*, n. 636.
5) White, *The Byzantinisation of Sicily*, in American Historical Review, XLII 1936, p. 10.

old thesis which holds that the Greeks of Calabria were the descendents of the Magna Graecia Greeks. He tried to prove his thesis with a philological examination of the Calabrian dialect in which many classical elements are retained.[6]

According to Caffi, this thesis amounts to no more than an hypothesis. Moreover, even in the corrupt dialects of modern Greek there are classical elements.[7]

From the eighteenth century on, the accepted thesis of many orientalists affirms that the Hellenization of Sicily and Calabria was effected principally through the labors of the Greek monks who settled in these regions as a consequence of the iconoclast persecution.[8] This is likewise the thesis of Rodota.[9]

We may accept the thesis of Rodota insofar as it applies to Hellenization as it is commonly accepted, that is, in the sense of cultural and artistic influence, but we do not accept its application to the real ethnical Hellenization. The Greek element must have existed previously in these southern parts of the Italian peninsula, and particularly in Sicily.

The fact is, as Russo observes, the first monks in Calabria were in evidence at the end of the sixth century. They came from Sicily. The cultural and artistic Hellenization of the monks is incontestible. The monks brought their influence to bear upon their surroundings and preserved the Greek language, rite and customs.

According to Diehl the result of this state of affairs is seen in the observance of feast-days, the veneration of the relics of Greek saints, the usage of Greek names, and the like.[10]

The Greek element was reinforced also by other factors, such as the Greek merchants who became established in eastern Sicily. According to Father Mario Scaduto,[11] "The language of the people, at least of eastern Sicily, even during the Roman domination was always Greek." Political events had always served to strengthened it. For instance, the reconquest of Sicily by Belisarius for Justinian and the establishment of the Exarchate of Ravenna (568-752) had contributed greatly, even at Rome, to the strengthening of the Hellenic element.

The removal of the Court to Syracuse under Constans II in 663 signifies rather that the gradual settlement of Greeks in Magna Graecia had arrived at its fulfillment. Homogeneous groups of Greek monks also settled in Italy proper, principally at Rome. Thus we find them assisting in a group of thirty-seven at the Lateran Council of 649 where the Monothelite heresy was condemned. At Rome St. Mary in Cosmedin and the *Schola Graeca* suggest that there were large groups of Greeks in the Eternal City. The learned monks exercised a great influence upon the life of the Church. The Liber Pontificalis names thirteen popes of Greek origin who occupied the throne of St. Peter in the seventy year period between 678 and 752.

The iconoclast persecution augmented the number of Greek monks in Italy. We find many settling principally in Sicily and Calabria. Towards 732

6) *Griechen und Romanen in Unteritalien*, Geneva, 1924.
7) A. Caffi, in P. Orsi, *Le chiese basiliane in Calabria*, Firenze, 1929, p. 252.
8) Cf. C. Korolevsky, art. *Les Basiliens Italo-Grecs et Espagnols*, in *Dictionnaire d'histoire et de geographie chretiennes*, vol. VI. col. 1188.
9) *Op. Cit.*, vol. II, p. 52 ff.
10) Ch. Diehl, *Etudes sur l'administration byzantine dans l'exarcat de Ravenne. . ., Paris*, 1888, p. 247-288.
11) *I Monachismo basiliano nella Sicilia Medievale. . .* p. IX.

according to the desire of the Basileus Leo III the Isaurian, Sicily was placed under the Patriarchate of Constantinople.

It may be concluded from what is known of the pre-Norman period, that the influence of the Basilian monks in this time made itself felt in the following manner:

These Monks from the Orient play an outstandingly meritorious part in the *manuscript tradition of the Sacred Scriptures*. As Fr. Vaccari rightly remarks, "The Greek monks... brought with them as a sacred treasure the divine Scriptures, and they always continued their study with ardor, not only for the sanctification of their own souls, but also for the instruction and utility of posterity." [12]

If the proportions of this paper permitted, this would be the moment to enlarge upon the study of Sacred Scripture in the Basilian monasteries, of the Greek codices written in Italy, and of the various editions of the Cassinese Psalter.[13]

Byzantine traces are also to be found in the private law of southern Italy. The jurist Ferrari notes the affinity of the Italo-Byzantine formulas with the Greco-Egyptian papyri.[14]

As for the liturgical influence, one could speak of the *Rotulus Messanensis* of the monastery of the Most Holy Saviour, but it would carry us too far afield.[15]

In *hymnology* the Sicilian motives, in which some Syrian origins are found, give a characteristic note to the Greek hymnology. The names of Methodius and of Joseph the Hymnographer are especially noteworthy.[16]

All this period, however, was merely a prelude. Towards the middle of the tenth century the glorious epoch of Basilianism in Calabria commenced. Spiritual masters, scholars, and calligraphers abounded. The fame of the "Mercurion" spread beyond the boundaries of Calabria. The libraries and the *scriptoria* of the monasteries became the centers of Greek culture.

We are already familiar with events at the end of the tenth century when St. Nilo left Mercurion with a group of monks and made a foundation at Grottaferrata. He transplanted the center of Greek culture to the gates of Rome.

At the same period, a Greco-Calabrian monk Badilius became Abbot of Montecassino where likewise the treasures of Byzantine art and culture began to appear.

We owe thanks to Sicily and Calabria for the hospitality offered during the Iconoclast persecution to many excellent religious which made it possible for them to continue not only their religious life, but also their cultural and artistic life.

This pre-Norman period, glorious in itself, manifests, as we have said, the prelude to its flowering during the Norman period of which we shall now speak.

II

The Norman Period.

At the beginning of their conquest, the Normans had a hostile attitude to the Byzantine element, but this aversion lasted for a brief time only. It was

12) A. Vaccari, S.J., *La Grecia nell'Italia Meridionale ... Orientalia Christiana*, n. 13, p. 303.
13) Ibid., p. 277-303.
14) G. Ferrari, *I documenti greci medioevali di diritto privato dell'Italia meridionale, in Byzantinisches Archiv*, Leipzig, 1910, fasc. IV. p. 77-140.
15) Cf. M. Scaduto, S.J., op. cit., vol. XV-XVI.
16) Ibid., p. XXIII.

impossible for the conquerors to escape the fascination of the superior culture. They soon became convinced that they should give the Byzantines full liberty in both religious and cultural matters. This treatment permitted the Greek monks an incredible development.

Basilian monasticism was given the most privileged treatment of all. This task was assumed not only by Guiscard (1085) and his men, but also by his brother Roger.

Roger was gifted with sufficient finesse for the occasion. Even though he allowed the Roman Church the freedom of her institutions, he was able to treat the Greek element with all possible tact. The See of Palermo was restored to Archbishop Nicodemus. At his death a Latin prelate succeeded him, but the magnificent church of S. Maria dell'Ammiraglio, the present Martorana, was given to the Greek protopope. The fascination of Hellenism dominated the whole family of Robert Guiscard in their live aspiration to the throne of the Basileus at Constantinople.

As is to be supposed, the Normans did not fail to make foundations for the Basilian monks.[17]

The court of Roger II (crowned King of Sicily in 1130) was the center of learned scholars, principally Greek. Among the monastic foundations were those of the Patirion of Rossano of S. Bartholomew, the Monastery of St. Bartholomew of Trigona near Sinopolis, and the Most Holy Saviour of Messina.

The *Almagest* of Claudius Ptolemy was translated by Evericus Aristippus about 1160 from a Greek original belonging to the collection of the Basilian Scholarium of Saba. Thus, this translation existed even before the translation from Arabic made in 1175 which was published by Gerard of Cremona.

Along with the *Almagest*, other Greek manuscripts were brought into contact with the Occidentals. Both the Court and the monastic centers became centers of diffusion for Hellenistic culture at an early date. Soon afterward followed translations of Plato, and treatises of Aristotle, including Book IV of his Physica.

The royal diplomas of the period testify clearly to the large donations made to the Basilian monks. The list of monasteries founded or endowed by Roger is long. We note those of Santa Maria at Reggio and the Most Holy Saviour at Messina, and St. John of the Greeks at Palermo. Thanks to this monastic revival under the Normans, Byzantine culture became the common patrimony of Occidental culture.

It must be kept in mind, however, that in the ninth century Byzantine monasticism in Sicily was still at the stage of hermitages and lauras. True monasteries were developed in the following century when the Greek monks fleeing from the Arabs settled in Calabria. As a type of the Greek monks more exactly a Byzantino-Calabrian type, we have St. Nilo, who died at the beginning of the 11th century. Before coming to Grottaferrata, he was in various monasteries. At Mercurion, at the extreme northern part of Calabria, he found three types of monks already established: isolated hermits, cenobites living in groups, and the larger communities.

These monks returned to Sicily with the Normans. In the Byzantine period they lacked stability, but in the Norman period they founded permanent houses and became stable.

According to Rodota, the Basilian monasteries attained the number of

17) Ferdinand Chalandon, *Histoire de la domination Normande en Italie et en Sicile*, vol. I, p. 373-375.

1500. This number is exaggerated, or at least requires an explanation. The number may be maintained if one includes all the lauras, small communities, and other larger ones. Other authors [18] give the number of 265 monasteries which is indeed a considerable number.

The mother house of Messina soon became the center of Basilian monasticism, as well as the center of Byzantine culture. Liturgical and artistic splendor were all that could be desired. The church was decorated, and the relics of the Greek saints were given an orderly disposition. The Archimandrite Luke gives us the list of the relics kept in the Church of Messina. Nothing remains of all this magnificence because the church was destroyed in the 16th century by order of Charles V, who had a Baroque church built for the Basilians. Military fortifications were built on the site of the ancient monastery.

Messina was also a center of culture. The study of sacred sciences, Sacred Scripture and translation of manuscripts flourished. This work of translation flourished in all the Basilian monasteries. The number of the codices was in a way the "thermometer" of zeal in the Archimandrate. The condition of the library in the monasteries was looked after with special diligence. We often find the *hegumenos* of the Basilian monasteries making long and difficult journies in the Orient in an effort to recuperate manuscripts.

Galateo makes the significant observation: "Whoever wished to acquire learning in Greek letters, was granted food, lodging and instructors gratuitously in the monasteries." [19]

In the monastery of Messina we find assembled, as Rossi says, "many experts in diverse arts, as well as grammarians and calligraphers, and masters sufficiently learned in external erudition." [20] The calligraphers of Messina were distinguished by the elegance and beauty of Byzantine initials in carmine red.[21]

Besides this work of an aesthetic nature, the Basilian monasteries excelled in the transcription and conservation of the Greek Fathers, historical works, and the like. All this precious patrimony was lost by the Commendatory Abbots. In our times, the rare codices and parchments are either lost altogether or remain in a fragmentary state at Messina.

The precarious conditions of the Basilian monasteries in the times following the Anjouvine period brought about their ruin. One may not speak, however, of Roman ill-will toward the Greek monasteries. Thus, in the early times of the Anjouvine period, the Archimandrate of Messina was restored by Cardinal Rudolph de Chevrières, the legate of Clement IV for Sicily. Also in succeeding times we often find the Roman Pontiffs intervening in favor of the Basilian monasteries.

Likewise in the period of the decadence, we have examples of renowned Basilians. The monk Barlaam of Seminara appears in the 14th century. He is one of the greatest controversialists of his time. His grandiose writings remain almost entirely in manuscript form, and await zealous Byzantinists to bring them before the public. He was Petrarch's master in the Greek language, and his disciple Leonzio Pilato was the master of Boccaccio.

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18) Cf. C. Korolevsky, *Basiliens-Italo-Grecs et Espagnols in Dictionnaire d'Historie et de Geographie Chretienne*, vol. VI, col. 1195-1204. This work contains a complete enumeration of the known Basilian monasteries.
19) Cf. Galateo, *De Situ Iapigiae*, p. 34; Ch. Diehl, *Notice sur deux manuscrits de la bibliotheque de l'Universite de Messine*, in *Melanges d'Archeologie et d'Histoire*, VIII 1888, p. 309
20) S. Rossi, *Prefazione al "Typicon" di S. Luca l'Archim. del SS. Salvatore di Messina Atti della R. Accad. Peloritana*, XVII, 1902, p. 71-82.
21) P. Batiffol, *L'Abbaye de Rossano* . . . Paris, 1891, p. 83

We must not leave unmentioned the activity at Messina of the famous humanist Constantine Lascaris to whom Cardinal Bessarion, protector of the Basilians, ceded the mandate for the teaching of Greek at Messina. His sojourn at Messina which lasted almost 40 years was exceedingly beneficent. Besides his works, he left his famous library to the clergy of Messina. It was finally taken to Spain.

The despoliation of the Basilian monasteries of their priceless literary material in the 16th century was arrested, at least partially, in 1579 when the Basilian Order of Italy was founded, and something of a renascence began. The Abbot General Peter Menniti di Bova (according to others, of Messina,) collected many Greek codices for the library of the College of St. Basil at Rome. Under the pontificate of Pius VI these codices were transferred to the Vatican Library where the Basilian collection comprises the greater part of the Calabrian and Sicilian Greek manuscripts. They are yet to be catalogued.

To these historical notes on the cultural influence of the Basilian monasteries, we should add that in our times, sacred Greek culture radiates especially from the Basilian Abbey at Grottaferrata. Besides the liturgical worship and iconography, the great number of very beautiful publications and re-editions of precious literary and liturgical works testifies this. We should mention as well the *Bollettino della Badia Greca di Grottaferrata, a* quarterly, edited by this Abbey. Through it Hellenic culture flows continually into the western world.

We hope that this brief account, however incomplete, will not be without its value for those among the students of Byzantine sciences who have at heart the fate of Hellenistic culture in these glorious and most worthy regions of Italy and of the civilized world.

NICHOLAS LADOMERSKY

Comments and Documents

"WORKSHOP" FOR THE UNIONISTIC APOSTOLATE

On the occasion of the World Congress for the Lay Apostolate which took place at Rome from October 7 to 14, one of the many "carrefours" or "workshop" was devoted to the Unionistic Apostolate. On the committee of direction were Fr. Charles Boyer, S.J. (Chairman,) and Rev. Alexander Mircea (Secretary.) Mr. F. Tellegen, from Holland, Mr. Nicholas Delenda, from Greece, Mrs. Catherine Doherty from Canada and the United States, Mr. W. Fiala from Norway. The following text is the official report of the "Workshop" for the Unionistic Apostolate:

THE "workshop" was held in two sessions: Friday, October 12, from 4 to 7 P.M., and Saturday, October 13 from 4 to 7:30 P.M. These sessions were attended by about a hundred persons. The remarkably live interest shown in this "workshop" was due to the great number and the diversity of the delegates who had occasion to speak, to describe the situation of their respective countries from the point of view of unity, and to express their views on how best to progress in the attainment of the proposed end. The names of the speakers are as follows: Fr. Joseph Gill, S.J. (England,) Mme. L. Morren (Belgium,) Mrs. Catherine Doherty (Canada,) Fr. Yves Congar, O.P. (France,) Fr. Salvator Butler, S.A. (Italy,) Fr. John Witte, S.J. (Holland,) Dr. Theodor Wagner (Germany,) Mr. J.V. Emilian (Rumania,) Rev. Alexander Mircea (Rumanian refugees,) Miss Irene Possnoff (Russia,) Rev. Holynsky and Rev. Welykyj (Ukraine,) Mr. Albert Trachsel (Switzerland,) Mr. Camille Khayat (Egypt,) Msgr. Cienskie (Poland,) Mr. Alf Hoeg (Norway,) Mr. Bloch (Tunisia.) Speakers for particular organizations were: Fr. David Lathoud, A.A. (UNITAS,) Mlle Poncelet (Auxiliaires laiques des Missions,) Mr. Bernard Ducret (Pax Romana.) Others who took part in the discussion were: Very Rev. Fr. Quénard, Superior General of the Augustinians of the Assumption, Fr. P. Herman, S.J., Rector of the Oriental Institute, and Rev. Richard, President of the *Unité Chrétienne*.

It would be impossible to attempt an account of all that was said in a brief account. Among the recommendations by the various delegates, it seems useful to mention the following:

A knowledge of the Church's rich spiritual life should be brought to the non-Catholics. For example, the dissident Orientals are greatly moved by the doctrine of the Mystical Body of Christ and by mystical works, such as the writings of St. Theresa of Avila and St. John of the Cross. The Catholics, on their part, should recognize the Christian values which exist among the dissidents, and those of our separated brethren who contemplate asking admittance into the Catholic Church should be made to understand that they need not renounce any of the truly Christian values which they have formerly possessed, and that they should rather expect them to increase and to become harmonized in the whole of Catholic values.

It was also very much desired that all priests should be prepared to counsel and encourage laymen who wish to participate in sound Catholic ecumenical work, that they make available in form comprehensible to the lay mind, the knowledge necessary for this apostolate, and that they inculcate a just and fraternal comprehension of non-Catholic Christians.

The Catholic minorities in certain countries are in particular need of

assistance. It is necessary to give them support, not only so that they may be strengthened in the maintenance of their own faith, but also so that they may radiate upon their environment and exercise a prudent apostolate.

The question was brought up whether the term "ecumenism" should be substituted for that of "unionism." The opinions were divided, but it was agreed that both words have their advantages and their disadvantages. While awaiting the final term which usage will determine, it should suffice to place the word used in a context which will assure its not being misunderstood in any sense falling short of the orthodox meaning.

The desire was also expressed that the various Catholic organizations and institutions which take up the work of Christian reunion, seek to collaborate among themselves as far as possible.

At the close of the "workshop," the following resolutions were proposed and accepted:

1.) That Catholic laymen, obedient to the repeated exhortations of the Sovereign Pontiffs, and especially of our Holy Father Pope Pius XII, place among their most cherished works that of "reunion" of all Christians in the unity of the Church.

2.) That the prescriptions of the Holy See be everywhere observed on the matter of Oriental Catholic rites; these should be known by the Latins and held in esteem by them; no one should be constrained to abandon them.

3.) That the Catholic press inform the public on the problem of ecumenism, on the Catholic organizations in this field, on unionistic publications, and particularly, and above all on that which concerns the Chair of Unity Octave from January 18 to 25.

4.) That the Catholic Action groups study the history of the separations, and the attempts of reunion, as well as the present state of the efforts undertaken to lead our separated brethren into the unity of the Church.

5.) That for the success of the unionistic apostolate, recourse to Our Lady should be emphasized, recalling that she is filially invoked in the Orient, she is honored by the Anglicans, and that many Protestants feel drawn toward her.

THE HOLY FATHER'S APPEAL IN HIS ENCYCLICAL LETTER FOR UNITY "SEMPITERNUS REX"

In the "Encyclical Letter of His Holiness Pope Pius XII on the Fifteenth Centenary of the Council of Chalcedon," the Sovereign Pontiff manifests his great affection for the separated Churches of the East, and makes a pressing appeal for their return. We reprint here the passages dealing specifically with the call to unity.

THE EXAMPLE OF THE HYPOSTATIC UNION

While we recall the memory of these outstanding and glorious annals of the Church, We naturally turn Our thoughts with greater affection than usual to the Eastern Churches. The Ecumenical Council of Chalcedon is truly their glorious monument which will certainly last for all time. There, under the guidance of the Apostolic See, in an assembly of about 600 Eastern Bishops the doctrine of the unity of Christ—in Whom the two natures distinct and separate, human and divine, unite in one person—was timely defended

and wonderfully explained against an impious attempt to weaken it. How unfortunate that many in Eastern lands for long centuries are pitifully cut off from the unity of the Mystical Body of Christ, of which the hypostatic union is such a shining example. Is it not holy and salutary and according to the will of God that all at long last return to the one fold of Christ?

THE DESIRE IS SINCERE

For Our part, We wish them to know clearly that Our thoughts are of peace and not of affliction.[1] It is well known that We have proved this to be Our disposition by Our actions, and if, moved by necessity, We rejoice over it, We rejoice in the Lord, Who is the author of the good will of all. Following the footsteps of Our Predecessors, We have constantly labored to make the return to the Catholic Church easier for the Eastern Christians. We have defended their legitimate rites, promoted research with regard to them, promulgated laws to provide for them; We have taken a special interst in the Congregation for the Eastern Church, established in the Roman Curia; and We have adorned the Patriarch of the Armenians with the splendor of the Roman purple.

When the recent war was raging, with its want, hunger and disease, We strove to alleviate the increasing misery wherever it was found, without any distinction between them and those who call Us "Father." We tried in every way possible to help widows, children, the old and sick, and We would have been happier had We been able to do all that We wished to do. Let those who by the calamity of the times are separated from the Apostolic See behold and imitate Flavian, a second John Chrysostom, in undergoing persecution for justice' sake, the Fathers of the Council of Chalcedon, outstanding members of the Mystical Body of Christ, the brave Marcian, mild and wise prince, and Pulcheria, a lily brilliant with royal and pure beauty; and let them not hesitate to honor with a just tribute this Apostolic See, whose power lies in serving this divinely established and unshaken rock of truth. We foresee what a rich source of good this return to the unity of the Church would be for the common benefit of Christendom.

Of course, We are not unaware that a mass of ancient prejudices persistently hinders the happy realization of the prayer made at the Last Supper to the Eternal Father by Christ Our Lord for His followers: "That they all may be one."[2] But We also know that if those who pray, united as in battle array, are filled with the fervor of a confident faith and a clear conscience, the power of prayer is great enough to pick up a mountain and cast it into the sea.[3] We greatly desire, then, that all who have at heart this earnest call to embrace Christian unity—let no one who is of Christ esteem this lightly—may pour out prayers and entreaties to God, the author of order, unity, and beauty, that the laudable wishes of all good men may be fulfilled as soon as possible. For attaining this goal, the way is made smooth, certainly, by quiet research, without anger or passion, through which today more than in the past it is usual to reconstruct and ponder events of ages gone by.

UNITY AGAINST THE ENEMIES OF GOD AND OF CHRIST

There is another reason which urgently demands that the Christian

1) Cf. Jerem., 29, 11.
2) John, 17, 21.
3) Cf. Mark, 11, 23.

forces immediately close ranks and fight under the one and only standard of Christ against the fierce attacks of the enemy from hell. Who is not horrified at the hatred and ferocity with which the God-haters in many parts of the world threaten to stamp out or uproot whatever is divine and Christian? Against this united front, those who are signed with the sacred mark of Baptism and in duty bound to fight the good fight for Christ, cannot any longer remain divided and disunited.

UNITY IN MARTYRDOM AND BLOOD

The chains, the sufferings, the torments, the groans, the blood of that immense multitude, known and unknown, who for their constancy in virtue and their Christian faith have suffered and today still suffer, with a voice growing more insistent day by day, urge all to embrace this holy unity of the Church.

Hope for the return of Our brothers and sons, long separated from this Apostolic See, has become stronger because of the bitter and bloody cross of martyrdom borne by so many other brothers and sons: let no one either hinder or neglect this salutary work of God! To the benefits and the joys of this return with paternal exhortation We urge and invite those also who follow the Nestorian and Monophysite errors. Let them understand that We would regard it a most splendid triumph of Our apostolate if it were given to Us to embrace in charity and honor those who are all the more dear to Us as their long absence has increased Our longing for their return.

NEWS

ECUMENISM AND REUNION

Meeting of the Central Committee of the W.C.C.

SOME 120 church leaders met at Rolle, Switzerland from August 4 to 11 under the chairmanship of the Bishop of Chichester, Dr. George Bell. Dr. Franklin C. Fry, President of the United Lutheran Church in the U.S.A. was Vice-Chairman.

Among the prominent participants were: Archbishop Athenagoras, Ecumenical Patriarch of Constantinople, Bishop O. Dibelius, Evangelical Church, Berlin, Dr. A. Koechlin, President of the Swiss Protestant Federation, Dr. Martin Niemoeller, Head of Foreign Office of the Evangelical Church, Germany, Dr. R. Manikam, Secretary for East Asia of Joint Commission of W.C.C. and I.M.C., Professor Alivisatos, Orthodox Church of Greece, Archbishop Brilioth, Swedish Lutheran Church, Uppsala, Archbishop Rinkel, Old Catholic, Leyden, Dean D.C. Joseph, representing the Metropolitan of Quilon, dissident Syrian Church of Malabar, Bishop A. Bereczky, Reformed Church of Hungary, Professor Glumac, consultant, Orthodox Church of Serbia. Three presidents of the W.C.C. attended: Dr. John R. Mott, Dr. Marc Boegner, and Bishop Eivind Berggrav.

Two main themes were considered by the Central Committee:

1. Bridge-building between the ecumenical movement for cooperation among the various confessional groups, on the one hand, and the Christian missionary movement on the other.

2. How in times of crisis the World Council can hold Christians together.

Dr. Visser 't Hooft, General Secretary of the W.C.C., in an address described the statement on the nature of the World Council (The Church, the Churches, and the World Council of Churches) as the most important action taken at the Toronto meeting of 1950.

Two new presidents were elected to succeed the late Archbishop Germanos and Professor Tsu-Chen Chao of Peiping, China who has announced his intention to resign. The new presidents are: Archbishop Athenagoras, Exarch for central and western Europe of the Oecumenical Patriarchate of Constantinople with residence in London, and Miss Sarah Chakko, Secretary of the Commission on Life and Work of Women in the Church, and Principal of the Isabella Thoburn College for women at Lucknow, India.

Solemn Ecumenical Service

A solemn ecumenical service followed the opening meeting of the Central Committee. Archbishop Athenagoras said the Apostles Creed in Greek, Bishop G. May, of Vienna, read the Scripture in German, Bishop Berggrav, of Norway, preached in English, and Pastor Lavanchy, dean of the Rolle Cathedral, delivered a sermon in French.

W.C.C. Assistance to Displaced Persons

Dr. Edgar H.S. Chandler, director of field operations for the Council's Service to Refugees, made a report at the Rolle meeting of the Central Committee according to which 81,000 displaced persons have been aided in finding new homes in the United States, Canada, New Zealand, Australia and South America through services performed on their behalf by the W.C.C.

Graduate School of Ecumenical Studies

A general plan for the establishment of a Graduate School of Ecumenical Studies was approved by the Central Committee. Its aim is to help a younger generation of university graduates to obtain first hand knowledge and insight into the ecumenical movement, its background, its goal and its problems, and thereby become more effective workers for the ecumenical cause of interdenominational cooperation in their various countries and confessions.

Second World Assembly and Next Meeting of the Central Committee.

It was announced at the Rolle meeting of the Central Committee that the second World Assembly of the World Council of Churches will be held at Evanston, Illinois, U.S.A., in the latter half of August, 1954. This second World Assembly will deal with the theme, "Jesus Christ our Lord, the only hope of the Church and of the World." (Cf. Ec. Rev., Oct. 1951) The Central Committee decided to hold its next meeting at Lucknow, India, from December 31, 1952 to January 9, 1953. This will be its first meeting in Asia. There will be a strong representation of the "Younger Churches of Asia."

The Central Committee and Peace

The Central Committee approved a report drawn up by the Executive Committee entitled, "World Council of Churches and Peace." This report states that "peace is not a magic condition which can be conjured up by the stroke of a pen." With relation to the complex international situation, it says, "nor are they true friends of peace who, while crying out for peace, create strife and so intensify division. For the World Council of Churches to seek to join with other great Churches outside its membership in a general peace appeal now is not a practicable policy and its pursuit would not help the general situation." To secure peace it would promote "healthy economic conditions in those parts of the world where they are most needed" and would take advantage of every practical means for the steady reduction of the present international tension.

"The Minutes and Reports of the Fourth Meeting of the Central Committee of the World Council of Churches" at Rolle may be obtained from the offices of the World Council in London (39 Doughty Street, 8s.,) New York (156 Fifth Ave., $1.40) and Geneva (Sw. fr. 6.-.)

Meeting of Faith and Order Commission

The Faith and Order Commission met at Clarens, Switzerland, in August under the chairmanship of Archbishop Brilioth. Plans were approved for the Third World Conference on Faith and Order to be held at Lund in 1952

Reports were received from the three theological commissions on "The nature of the Church," "Intercommunion" and "Ways of Worship." These themes will be considered respectively in three different sections at Lund. Emphasis will be given to the topic of *the Church,* and to the influence of non-theological factors in promoting or disrupting church unity.

It was announced that on the opening Sunday of the Lund conference, the Church of Sweden would hold a service of Holy Communion in the Cathedral at which members of the conference would be welcome as communicants.

One hundred and fifty-nine different confessional groups have been

invited to send delegates. A youth group is also to attend. No special invitation has been extended to the Roman Catholic Church, which on previous occasions has made it clear that it would be unable to be officially represented. The commission expressed hope that some members of the Roman Communion would be able to attend the conference as observers. An invitation has been sent to the Patriarch of Moscow.

Ecumenical Advantages of Biblical Exegesis

The report of the Youth delegations of the Faith and Order Commission recommended biblical exegesis as an efficacious means of transcending divisions. The report urged that, for the sake of maintaining the right ecumenical balance, the Roman form of Catholicism should very seriously take into account alongside the Anglican and "Orthodox" forms, particularly in view of the Biblical basis for discussion of differences. Ecumenical work would benefit by a fuller integration, according to the report, of the Faith and Order movement in the World Council of Churches. The theological problems are more clearly seen against the background of the Faith and Order section.

Bible and Ecumenism

At a conference of the United Bible Societies held at Nancy in September, while discussing the Bible in relation with the modern world, consideration was given to what was seen as a significant revival in the Catholic Church for the circulation and study of the Bible.

In the United States, 24 different confessional groups decided to consecrate the month of October to a serious study of the Bible. This movement is now in its twenty-second year. St. Paul's Epistle to the Philippians was the text chosen for this month's meditation.

World Presbyterian Alliance Makes Statement on Ecumenical Attitude

The Executive Committee of the World Presbyterian Alliance met at Basle, Switzerland in August. It adopted a statement on "The World Presbyterian Alliance in the present Ecumenical Situation." Among other things is found the following:

"In the Preamble to the Constitution of the Alliance as adopted in 1875 we read these words: 'In forming this Alliance, the Presbyterian Churches do not mean to change their fraternal relations with other Churches, but will be ready, as heretofore, to join with them in Christian fellowship, and in advancing the cause of the Redeemer, on the general principle maintained and taught in the Reformed Confessions that the Church of God on earth, though composed of many members, is One Body in the Communion of the Holy Ghost, of which Body Christ is the Supreme Head, and the Scriptures alone are the infallible law. The Reformed tradition in Post-Reformation Christianity is thus by nature ecumenical . . . The Executive Committee of the Alliance at its meeting in Cambridge, England, in July 1949, affirmed that the supreme purpose of the Alliance is not to promote world Presbyterianism as an end in itself, but to make the Reformed tradition the servant of God's redemptive purpose through the wider agency of the Church Universal."

Methodists and Ecumenism

The Presidents of the Methodist Ecumenical Council, in preparing for a Methodist Ecumenical Conference held at Oxford in August-September,

published a message to the Methodists of the World. It states that "Old rivalries and animosities within Christendom are losing their force. Reunion is the order of the day . . . We of the Methodist family are in the full swing of that world-wide movement (of the W.C.C.) Our loyalty is pledged to the World Council, and we can only rejoice that Methodism has lost its denominational life to live again in a wider fellowship in the United Church of Canada and in the Church of South India. We look forward with eager hope to a similar union of the Christian forces in Ceylon and North India."

At the Conference itself, Dr. Lynn Hough of New York stated that "the non-theological Church is always a dead Church." The Anglican Bishop of Manchester, conveying greetings from the Archbishop of Canterbury, remarked that the faith of the Church should take precedence over the order of the Church, and regarded the divisions of Christendom as a schism within the family, within the Church itself.

It was decided to establish a permanent secretariat for the Methodist Ecumenical Council with offices in the United States and Britain.

New Ecumenical Groups in Norway

New "ecumenical circles" have been established in Norway to further the ecumenical cause. Besides the circles already existing at Oslo, new circles have been organized in Bergen and Hamar.

Lessons Learned in Missionary Field

A report based upon experiences of more than 150 Protestant missionaries returned from China was read to the executive board of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A. in September.

We note that they state the need for a united Christian Church rather than "replicas of western denominational Churches," of indigenous initiative and leadership, and of missionaries who understand how to be co-workers in the community rather than foreigners imposing their own "way of life." The missionaries were insistent upon the need for unity, especially in view of the fact that they are frequently questioned on the reasons for difference of belief among denominations of those believing in one Christ.

An Agreement Between Catholics and Protestants in Germany

At the General Assembly of the Bavarian Association of Catholic Clergy on September 27, it was announced that an agreement has been concluded between the Association and the Union of Evangelical Pastors, with a view to encouraging peaceful relations between the confessions and preparing the way for cooperation.

By the terms of this agreement, both bodies are to keep each other informed regarding attacks on the clergy in publications of various kinds, notably in the Press, and will examine such cases in their confessional periodicals.

Ecumenism on Radio

A 52 week series of transcribed programmes on cooperative work of American Protestant and "Orthodox" Churches, was initiated on local radio stations across the United States on October 22. The series is entitled "Let there be Light." It is sponsored by the National Council of the Churches of Christ in the U.S.A.

AROUND THE WORLD

SPAIN

NCWC Establishes Mission for Rumanian Intellectual Refugees

It has been announced at Rome that a Rumanian Catholic Relief Mission has been established in Spain. The purpose of this mission is to give material, moral and spiritual assistance to the Rumanian intellectual refugees who are being given hospitality by Spain with the assistance of the War Relief Services of the National Catholic Welfare Conference (American) in their fight not only to keep alive but preserve and promote their faith and culture while in exile.

Msgr. John C. Kirk, of Savannah Ga., has been appointed as head of the mission. Msgr. Kirk served as personal secretary of Archbishop O'Hara and as secretary of the Nunciature at Bucharest until both he and the Archbishop were expelled from Bucharest on July 4, 1950.

There is a group of about 4,000 Rumanian refugees in Spain who have been finding their way to Spain from various refugee camps in other countries of Europe. The group is made up of intellectuals in large part: university students, professors, magistrates, and others. (NC)

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FRANCE

Anglican Pilgrimage to Monastery of Bec

A pilgrimage of Anglicans organized by the "Church Union Pilgrimage Committee" oranized a pilgrimage to the Monastery of Bec, of the Olivetan Fathers, in the latter part of September. It was made up of 15 men and 15 women, including five clergymen and one religious.

This monastery is especially reverenced by the Anglicans because a number of monks from that Abbey had been sent to England in the Norman times to become Bishops and Abbots. Two outstanding figures in the Catholic history of England are Lanfranc and St. Anselm, Abbots of Bec who became Archbishops of Canterbury. Monks from the Olivetan branch of the Benedictine Order have occupied the monastery since 1948. This community makes it a special duty to pray for the people of England, to do what they can to establish friendly relations with Anglicans and to promote Christian unity. They willingly offer hospitality to Anglican visitors.

The pilgrims hope that such a pilgrimage to Bec will become an annual event.

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BELGIUM

Monk of Chevetogne Appointed Head of Didaskaleion at Alexandria

Dom Euthyme Mercenier, a monk of the Amay-Chevetogne Priory has recently been appointed head of the *Didaskaleion*, center of theological studies of the Melkite Patriarchate at Alexandria.

This theological school was founded by Dr. Gaston Zananiri, a Greek Catholic layman under the sponsorship of the Melkite Patriarch Maximos IV Saigh. It bears the name of the famous Alexandrian school founded by the converted philosopher Pantaenus in the second century. The modern

Didaskaleion intends to further cultural and social relationships between the Catholic Church and the dissident Oriental Patriarchates. Studies in the historical, patristic and theological fields are orientated upon reunion.

The Didaskaleion possesses a valuable library and several precious unedited manuscripts. Dom Mercenier, who is an eminent orientalist, writer and lecturer, intends to intensify the scientific activity of the institute and organize special courses on Near Eastern Christianity. The Didaskaleion should, according to him, effectively contribute to the reunion of all Oriental Churches with the Catholic Church through an abundant documentation on the history and theology of the early Christian Church. He says, "The dissenting minds and hearts of men must first be brought together in order to prepare the reunion of the dissident patriarchates with the one true Church founded by Christ on Peter." (NC)

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HOLLAND

Catholic Youth Organizations

The flourishing Catholic life of Holland is reflected in the membership of the youth in Church organizations. The Dutch youth and young people are now members of 118 Catholic organizations, comprising about 850,000 members, or about 50 percent, of the Catholics in these categories.

The total population of Holland is 10,275,000; about 4,000,000 of these are now Catholics. Youth membership in the more important organizations is as follows:

1. Under the age of 17: Catholic boy scout movement, 105,000 members; Catholic youth movement for girls, 60,000; Catholic sporting federation of 1,500 clubs, 74,000.

2. Above the age of 17: Catholic Young Workers movement, 50,000; Catholic youth movement for young women, 60,000; League of Catholic university students, 4,500; The Netherlands Catholic Association for Young Farmers and Market Gardeners, 25,000. (NC)

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NORWAY

House for Postulants of Congregation of St. Francis Xavier

A new house for postulants for the Congregation of the Sisters of St. Francis Xavier was inaugurated at Oslo in September by the Vicar Apostolic, His Excellency Msgr. Mangers, founder of the house.

Ordination of Third Norwegian Dominican

On the Feast of St. Dominic, Hallvard Gottlieb Riber-Mohn of the Dominican Fathers, was ordained to the Priesthood. He is the third Norwegian Dominican to become a Priest. He was born in 1922, was converted in 1943, and two years later entered the Convent of Le Saulchoir at Paris. His Excellency Msgr. Mangers, Vicar Apostolic performed the ordination ceremonies in the Church of St. Olaf at Oslo.

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ENGLAND

Conference on Patristic Studies

The International Conference on Patristic Studies was held at Oxford from September 24 to 28. Dr. G.L. Prestige was Chairman of the committee,

Dr. F.L. Cross, Secretary. The idea and plan of the Conference were elaborated principally by Dr. Cross with the assistance of the Lady Margaret Professor of Divinity at Oxford.

The Conference was attended by surprisingly large number of scholars interested in Patristics, and was very widely representative. There were two hundred and seventy-seven members actually taking part. Some two hundred of those invited were regretfully unable to attend. Among the countries represented were Austria, Belgium, Canada, France, Germany, Holland, Ireland, Italy, Norway, Rumania, Spain, Switzerland and the U.S.A.

Principal items on the programme consisted of surveys of recent trends in patristic studies in different countries, and reports on the progress being made with certain fundamental pieces of research, the *instrumenta studiorum* such as the Berlin and Vienna editions of the Greek and Latin Fathers, the famous Spanish series known as *Monumenta Hispaniae Sacra,* and the like. More than half the members accepted invitations to prepare brief communications embodying pieces of original research in patristic learning. These papers were read during the second part of the week. The conferences were divided into five sections meeting simultaneously under the chairmanship of members of the Oxford Faculty of Theology and other University Lecturers. The lectures and communications are to be published by the S.P.C.K.

The opening speech of welcome was given by Dr. John Lowe, Dean of Christ Church and Vice-Chancellor of the University. The Inaugural Lecture was given by Dr. H.I. Marrou, Professor at the Sorbonne, Paris, on the theme "Patristique et Humanisme."

On the following days reports were given on recent trends in patristic studies. Scholars representing several countries gave the reports, with Dr. G.L. Prestige, Canon of St. Paul's Cathedral, as chairman. Among the speakers were Dom Cyrille Lambot, who summarized recent work in Belgium, W.C. Schneemelcher, who gave an account of Germany's contribution. Dr. W. Telfer, Master of Selwyn College, traced modern interest in patristics in England to the Tractarians, including Dr. Pusey. Dr. J.H. Waszink, speaking for Holland, stressed Dutch interest in textual criticism. Prof. M. Pellegrino drew attention to archeological work in Italy. Dr. J.E.L. Oulton of Ireland reported progress in study of literature connected with St. Patrick, St. Columbanus, and other Irish figures.

Among the other lectures were Dom Bernard Capelle, Abbot of Mont Cesar, Prof. Theodor Klauser of the University of Bonn, and Fr. Louis Bouyer, of the Congregation of the Oratory. Fr. Alois Grillmeier, S.J., of Frankfurt gave a commemoration address on the Council of Chalcedon.

At the final official gathering Byzantine liturgical motives were sung. Fr. Conrad Pepler, O.P., of Blackfriars, Oxford, led the singing; Dr. E.J. Wellesz interpreted.

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UNITED STATES

Friars of the Atonement Hold Unity Conference

The Franciscan Friars of the Atonement held their second annual conference on Christian unity at their mother-house of Graymoor, Garrison, N.Y. from September 10th to 12th.

The conferences, which were opened and closed with Solemn Masses, contained a report on the Friars' activities in the promulgation of the Chair

of Unity Octave by Fr. Alcuin Egan, S.A., a paper on "integrating the Unity Apostolate with a Major Seminary Program," by Fr. Kenneth Dougherty, S.A., "Our Lady and the Apostolate of Unity," by Fr. Titus Cranny, S.A., "Unity Work and the Mind of the Church (Legislative Phase") by Fr. Luke Fisher, S.A., "Catholic Ecumenism," by Fr. Edward Hanahoe, S.A., "Harnessing Catholic Youth in the Octave Apostolate," by Fr. Daniel Egan, S.A., "Observance of the Chair of Unity Octave in Europe," by Fr. Bonaventure Koelzer, S.A. The entire Conference was offered as a tribute to Blessed Pius X who received the Congregation of the Franciscan Friars of the Atonement into the Catholic Church in 1909.

Dr. Florovsky Installed at Union Theological Seminary

Dr. George Florovsky was installed as Adjunct Professor of the History and Theology of Eastern Orthodoxy at the opening exercises of the Union Theological Seminary. He is Archpriest of the dissident Russian Church, a member of the Central Committee of the W.C.C. and a lecturer at Columbia University.

Msgr. McMahon asks for Just Settlement of Palestine Problem

At a meeting of the House of Representatives Committee on Foreign Affairs at Washington, Msgr. Thomas J. McMahon, President of the Pontifical Mission for Palestine, and National Secretary of the Catholic Near East Welfare Association made a plea for a just settlement of the Palestine problem.

In a statement presented to the committee he said that the United States, out of strict justice, should vote as much monetary aid as possible, but that peace and stability in the Middle East and Palestine required a just settlement of the Palestine problem.

"We go well beyond politics," he said, "when we point out to the designated representatives of the noble and generous American people that there can be no security in the Middle East until the problems of the Palestinian refugees is solved. The very existence of the problem has caused not only complete privation among the victims themselves; it has also brought about an economic and moral crisis in the Middle East, embittering every honorable citizen of the nations involved." (NC)

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CANADA

Eucharistic Congress for Ukrainians

A Eucharistic Congress for Ukrainians in Canada was held at Winnipeg in September. The theme of the Congress was "Our force and our union is in Christ." The newly consecrated Bishop Maximus Hermanjuk exhorted the Ukrainians to remain firm in their unity. He said: "The Greek Catholic Ukrainian Church is the traditional Church of the Ukrainian people. Our Church has brought with it from the ancient fatherland, besides spiritual and religious values, its cultural heritage, art, literature and a way of life. These are treasures to which the young Ukrainians, born in Canada, should be educated."

The Congress, which lasted for three days, was the first solemnity of this sort in the 60 year history of the Ruthenian Church in Canada. (NC)

GERMANY

A Protestant Sisterhood

A Protestant sisterhood, following the Catholic pattern, has recently been established at Darmstadt. These sisters have adopted the name "Sisters of Mary." The community has 51 members. Sister Maria Basilea (Dr. Klara Schlink in private life) is the Superior.

The foundation was established on a tentative basis on March 30, 1947 with seven members. The initiative was first taken up in the fall of 1944 at the time of a particularly disastrous air-raid. A group of Protestant young women who had long been active in Bible classes, nurseries and student relief made the decision to devote their lives to the service of Christ. Dr. Schlink's residence became the first home of the group.

They adopted the evangelical counsels of poverty, chastity and obedience, and chose the name of Mary "because of love for the Mother of God," as their constitution states.

The constitutions also state that "No doubt our community in many ways resembles the Catholic religious orders because it lives in the spirit of St. Benedict, St. Theresa of Avila and St. Joan of Chantal, even though we are a part of the Protestant Church."

The Sisters undertake nursing, needle-work for church purposes, and teaching. During a four-year period of trial, novices must be found acceptable for the religious life. They must be 25 years old when they are finally received into the community. The community relies upon no stable income. The Sisters wear a black habit and a white head-dress.

The Sisters have constructed a motherhouse and chapel, doing the building largely with their own hands, and using rubble from the destroyed buildings of the city. The chapel is called of the "Perpetual Adoration.'

Our readers will recall the Calvinistic community for men which is thriving at Taizé-les-Cluny in France, now numbering 12 professed members (cf. UNITAS, I., 2, 1949, p. 63) and the community for women at Grandchamps, near Neuchatel, Switzerland. (NC)

Catholic Periodicals

The circulation of the Catholic periodical press of Germany now totals over 6,000,000, according to the *Kirchliches Handbuch,* Catholic directory. The diocesan press has a circulation of 2,000,000 copies per week, while other papers, such as those dedicated to youth, the mission, the family and scientific pursuits, have reached a total of 4,000,000 copies per month. Every second Catholic family in Germany is a subscriber to at least one of these publications. (NC)

Adenauer Asks Christian Solidarity

Dr. Konrad Adenauer, West German Chancellor, at a reception given in his honor by the Cantonal government in September, declared: "It is my hope to rebuild Germany on a foundation of truth and Christian ideals." He continued, "This is the only way to save her from the storm brewing in the East. If all those of good will stand together and do their duty, we shall succeed."

To emphasize his conviction of the importance of Christian solidarity in the fact of atheistic agression, Dr. Adenauer has made a notable financial contribution toward the purchase of a new bell for the Protestant St. Mary's Church at Luebeck. At the time of his recent visit to Rome, the Chancellor made a courtesy call on the German Protestant community.

SWEDEN

"High Church" Movement Discussed in Council

A heated discussion took place last September in a council of the Swedish Lutheran church which brought to the fore the contrast between the accepted traditional thought and the "catholicizing" avant-garde in the" High Church" group which has been making itself ever more articulate in recent years.

A proposal was put before the assembly of revising the official ceremonial according to the Swedish-Lutheran tradition with the purpose of securing uniformity of worship. The discussion of the "High-Church" party was launched when the comment was made by Prevost Bolling that the liturgical prescriptions should be strictly observed. He said, "Unfortunately, we have colleagues who have begun to use rites and norms other than those prescribed and which are more evocative of Rome than they are of Wittenberg. These men have been down to Rome, and have not yet found the road back." He wished a reawakening in the pulpit rather than a reawakening of the cult of the altar.

Another speaker called for consolidarity, and the avoiding of divisions. Pastors should not take it upon themselves to prescribe a liturgy which disturbs the faithful. Some Pastors seem to lack an understanding of the stand Sweden represents in the history of the Church.

Another argued that since external gestures are not the principal thing, they could well do without movements which cause disturbance, especially since the Bishops have expressed their mind against them. It was remarked further that some younger Pastors seem to engage in a contest to see which can be the most Roman. If it continues, a crisis will be provoked in the people.

It was stated further that the essential thing is the preaching of the pure Word of God. New forces have been found in ancient ceremonies, but the forces latent in the celebration of the Lord's Supper are best found in silence undisturbed by inclinations and superfluous movements.

Prevost Herrlin of Landskrona was of the opinion that the confession of the Church was the important thing, and the rites secondary. The use of the Bible, the reawakening of piety and the renewal of the practice of the Lord's Supper are in accord with proper confessional tendencies of the Swedish Church, but the "High Church" has contributed much in this field. Although exaggerations have been introduced, what is really to be condemned is indifferentism.

An objection was made to the term "Catholicizing tendencies." External ceremonies have nothing to do with Rome. The "High Church" movement constitutes the vital current within the Swedish Church.

To this the response was made that Catholic ceremonies at the celebration of the Lord's Supper are foreign to the Evangelico-Lutheran concept. If they do not have to do with another concept, then they are so much vain elegance. The statement was reinforced by an admonition that they be on guard lest the Sacrifice of the Roman Mass be introduced among them.

The question of the elevation was brought up. Professor Kjellerstroem of Lund remarked that those introducing new practices could not look to Scripture for their authority. Professor Lindroth of Uppsala was of the opinion that the elevation has no special connection with the doctrine of Sacrifice in the Catholic Mass.

Bishop Cullberg then spoke about divergences of the "Low Church," where non-Evangelical tendencies are also found. These too could lead toward Rome. The situation is all the more serious in view of the progress now being made by the Roman Church. The danger, he thought, consists in not knowing where to stop. But the most alarming danger lies in the Roman concept of the Sacrifice of the Mass to which many young Pastors have given their assent. The elevation can further this concept. Wherefore, he proposed, the elevation should be used only by Pastors of a "guaranteed Evangelical aspect." He was of the opinion that the Roman peril is very real.

Prevost Herrlin, in defense of the "High Church" practices, argued that Rome does not look favorably upon the High Church, but that she sees in it the most formidable stronghold aligned against her.

The discussion ended with a vehement criticism of ideas of a Roman Catholic character that have been infiltrating into the Swedish Church.

(From *Svenska Dagbladet*)

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SLOVAKIA

Present Status of the Church

V.S. Krajcovic, chairman of the National Comittee for Liberation of Slovakia with headquarters in Washington, D.C. has made public findings obtained from reliable underground sources.

According to Mr. Krajcovic, more than 300,000 Byzantine rite Catholics in eastern Slovakia have been left without pastoral care following the arrest of all Byzantine rite Catholic priests who refused to join the "Orthodox" Church.

Of the 350 Catholic priests of Byzantine rite in this region, the majority were arrested in the spring of 1950 and deported to a concentration camp at Hlohovec. The remainder were arrested this summer after a decision taken at a joint conference between Czechoslovak Communist Party officials and a group of dissident Oriental priests, mainly from Russia. The meeting was held in Bratislava in April.

The Communist officials, dissatisfied with the failure of the dissident priests in winning over the Byzantine Catholics planned to release 40 imprisoned Catholic priests to minister the needs of the Catholic faithful. The move seemed necessary to quiet the unrest among these Oriental Catholics. When the dissident priests objected that their release would thwart their efforts to draw the Catholics to their church, the Communist officials decided against the release, but with the provision that the dissident authorities intensify their propaganda. Thereupon, the remaining Oriental Catholic priests were arrested and the regime had the Bishop Basil Hopkow, Auxiliary of the Byzantine rite Presov diocese, brought to trial. Bishop Paul Gojdic, the Ordinary of Presov was condemned to life imprisonment by the Bratislava "people's court" in January of this year.

Two Latin rite Slovak Bishops, Jan Vojtassak of Spis, and Michael Buzalka, Auxiliary to the Administrator Apostolic of Trnava were tried at the same time. The latter were confined in the Leopoldo prison near Trnava. Bishop Gojdic was later moved to Bratislava to give forced testimony against Bishop Hopkow.

The only Byzantine rite Catholic priests still in Slovakia are about

eight who have either gone underground or who have defected to the dissident Church.

The Communist regime has seized all churches and other property of the Byzantine Catholic Church. A large part has been ceded to the dissident Church. It is expected that an official declaration will soon be made that the Byzantine rite Catholic Church has ceased to exist.

The dissident Church has set up three dioceses in Slovakia with the intention of winning over the 300,000 Byzantine Catholics. One was set up at Presov with Bishop Alexej in charge. A second was set up at Michalovce with a former Catholic priest in charge. He is Bishop Mihalic who was consecrated by the dissident hierarchy. The third was set up at Kosice. It has at its head a "vicar general," Father Dudinsky, also a former Catholic priest.

The reaction of the Byzantine-rite Catholics to the effort to force them into schism has been described by a Slovak leader as one of intrepid resistance. They do not frequent the churches now held by the dissidents, but gather in private homes for common prayer or go on "picnics" in the woods where they hold prayer services under the direction of one of their elders.

The underground source states that about half of the 2,000 Latin priests in Slovakia are held in various prison camps. Priests and nuns have also been sent to regular labor camps to work in coal mines, chemical industries, on dams and in power plants. (NC)

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GREECE

Latin Rite Catholics of Greece

A recent article by A. de Vaux Saint Cyr in the *Rayon d'Egypt* contains interesting facts on the Latin rite Catholics of Greece. The following notes are taken from it:

The Latin-rite Catholic population of Greece is composed mostly of descendants from the Crusaders of the third Crusade who conquered part of continental Greece and the Cyclades, the Mediterranean Islands, and from the Venetian merchants who settled on the islands in the fifteenth century.

The first Catholic missionaries after the separation of Greece from the Catholic Church in the year 1054 arrived here in the seventeenth century. They were Jesuits from Constantinople; Greece was then under Turkish domination. Missions were established in Thessalonika, Chios, Naxos, Paros, Athens, Santorin, Tinos and Syra.

The Ursuline nuns followed in the seventeenth century as the first religious congregation and founded schools for girls. As a result of the suppression of the Jesuit Order in the eighteenth century the missionary foundations were ruined, and many thousands of the faithful were absorbed by the dissident Oriental Church. At Santorin alone, the number of Catholics fell from 10,000 to 140.

At present the Catholic population of Greece comprises about 40,000 faithful in a total population of about 7,000,000. There are five Catholic dioceses, Santorin, Syra, Tinos, Chios, and Crete; four archdioceses, Naxos, Athens, Corfu and Rhodes, and an Apostolic Vicariate at Salonika. The majority of Catholics live near Athens and in northern Greece; many of these have immigrated from the islands. They are administered by local and foreign diocesan priests. The foreign priests are principally French.

Foreign religious orders serving in Greece are the Lazarists, the Assumptionists, the Fathers of the African Mission, the Brothers of Christian Schools, the Marist Brothers, the Sisters of Charity of St. Vincent of Paul, and the Sisters of St. Joseph. There are two local congregations for women: the Dominican Sisters and the Ursulines, who live with their families but are bound by special vows. They give valuable assistance to the clergy in the teaching of catechism and in social works.

Syra is the stronghold of Greek Catholics. Before the war its population was entirely Catholic with the exception of 12 dissident families. It now numbers 8,000 Catholics. Syra is a source of religious vocations, and has a record of 250 vocations among which are four members of the Hierarchy, including the Ordinary of Syra, Bishop George Zenopoulos.

There is also a Catholic community of Greek rite, numbering about 800 members at Athens, which was founded by Bishop Calavassy, Exarch for Catholics of Greek rite in Greece. This group is largely composed of refugees from Turkey who settled at Athens in 1922. They are administered by 12 priests of Byzantine rite, and a religious congregation for women. A very small community of Armenian rite Catholics is scattered about the country. It is served by two priests of Armenian rite.

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ARMENIAN CHURCH

250th Anniversary Celebrations of Mechitarists at Venice and Vienna

In September the Mechitarist Fathers at the Monastery of San Lazaro, Venice, celebrated the two-hundred-fiftieth anniversary of the foundation of the Mechitarist Order (Armenian.) At this time, on the feast of the Nativity of Our Lady, two Monks were ordained to the Priesthood. They are Fr. Giuseppe Behsnelian of Addis Ababa, and Fr. Luke Fogolyan of Budapest, both sons of families dispersed from Armenian at the time of the war.

The Mechitarist Monastery at Vienna, Austria, likewise conducted a program of celebrations during the month of September.

This order, which follows the rule of St. Benedict, was founded by Mechitar at Constantinople, September 8th, 1701. The specific purpose of the Order was to work for the reunion of the separated (Gregorian) Armenians with the Catholic Church.

Because of Moslem persecution, the seat of the order was moved to Morea, Greece in 1770. After the occupation of that province by the Turks, it was moved to Venice. A part of the congregation moved to Trieste (then Austrian) in 1773, and in 1810 to Vienna.

Important libraries possessing valuable Armenian manuscripts are found at the monasteries of both Vienna and the Island of St. Lazarus at Venice. (NC)

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LEBANON

New Jesuit Vice-Provincial

The Very Rev. Henri Rostan D'Ancezune, has been appointed Vice Provincial for the Near East Province of the Company of Jesus. He will be stationed at Beyrouth, where he will replace Rev. Jacques Bonnet-Eymard.

Fr. D'Ancezune's jurisdiction will extend over five countries: Egypt,

Lebanon, Syria, Greece, and Turkey. There are now 271 Jesuits in the Near East (157 priests, 51 scholastics, and 63 lay brothers) in over 30 missionary stations, including parishes and schools, and missionary posts in remote villages.

The Jesuit Fathers conduct the St. Joseph's University at Beyrouth, as well as the Pontifical Biblical Institute of Jerusalem, and the Baghdad College at Sulaikh, Baghdad (Iraq.) However these latter two institutions are not included in the Near East vice-province. An Oriental branch of the Company has been open to young men of various Oriental rites for the last 25 years. (NC)

* * * *

SYRIA

Catholic Statistics

There are 112,597 Catholics following six different rites in a total Syrian population of 3,092,703 according to a recent government census. The Catholics are distributed as follows: Melkite rite, 50,423; Syrian, 17,830; Armenian, 17,702; Maronite, 14,797, Latin, 6,823 and Chaldean, 5,022.

The remaining population is divided as follows: Separated Orthodox Christians and Protestants, 311,775; Jews, 31,005; Mohammedans divided among Sunnites, Ismailians, Alawitas and Druses, 2,637,326. (NC)

* * * *

ERITREA

Death of Ordinary for Catholics of Eritrea

His Excellency Chidane Mariam Cassa, who had been Ordinary for Catholics of Eritrea since 1930, died after a long illness in September at Hebo, his native town. He was the first Catholic Eritrean Bishop in modern times of Ethiopian-Alexandrine rite.

It will be remembered that His Excellency Jacob Haile Maryam Cahsay has been consecrated at Rome last May. (UNITAS, III, 2, p. 107)

The Vicar Apostolic for Eritrea was present at the funeral, and gave the first of the seven absolutions according to the Alexandrian rite.

* * * *

EGYPT

Life of Jesus Published by Moslems

A "Life of Jesus" written by the Moslem Adel Hamid Gouda El Sattar has recently been published at Cairo. The sources used for the work are the Apocrypha, the writings of the Fathers of the Church, tradition, and the Koran. The work is a reflection of interest in Christian studies now found among modern learned Moslems. (NC)

Catholic Center Opened

A Catholic Center, for Catholics of seven rites, founded by Fr. Pierre Franzides, O.F.M., was inaugurated at Alexandria in July. This Center is sponsored by the Very Rev. Giacinto Faccio, Franciscan Custos of the Holy Land, and Bishop John de Capistran Cayer, Vicar Apostolic of Alexandria. It is the first establishment of this kind in Egypt. (NC)

600 Dissident Copts Reunited with Catholic Church

600 dissident Copts of the towns of El Ghazasra and Geziret El Sharoona in Upper Egypt entered the Catholic Church in a group last July. This group

came to know the Catholic Church through the lay apostolate of the teachers of the Catholic Association of Egyptian Free Schools.

The return of El Ghazasra and Gezieret El Sharoona brings to five the number of new Catholic convert foundations established in Upper Egypt in the last six months. Lack of clergy and money are a great obstacle to a more successful expansion of the Church among the abandoned dissident Coptic population of Upper Egypt, often driven by poverty and ignorance to embrace Islam.

The new group has offered space for the establishment of a school and a chapel in both towns to Bishop Isaac Ghattas of Thebes and Luxor. (NC)

* * * *

AFRICA

Ordination of 29 Coloured Priests

29 coloured Priests from six Apostolic Vicariates were ordained at the Major Seminary of Nyakibanda in September. This is the greatest number as yet to be attained in this region.

The Seminary is directed by the White Fathers, who also conduct the Seminaries of Katigondo in the Uganda, founded in 1904, and that of Baudoinville in the Belgian Congo, opened in 1908. The Seminary of Nyakibanda was opened by Msgr. Hirth at Rubya (Bukoba) in 1909, was transferred to Kabgayi in 1912, and then to Nyakibanda in 1936.

There remain 90 students in the Seminary. The program of studies and general formation are on a level with the principal European Seminaries. (Oss. Rom.)

Book Reviews

ARCHIMANDRITE SPIRIDON, *Mes Missions en Sibérie, Souvenirs d'un Moine Orthodoxe Russe*. Introduction and translation by Pierre Pascal. Paris, Editions du Cerf, 1950. 156 pp.

The *Editions du Cerf* in its series *Russie et Chrétienté,* presents us in the book "*Mes Missions en Sibérie*" a work on Russian spirituality which is as fresh as a newly cut bunch of violets with the dew-drops still twinkling on the petals. It is not a study of Russian spirituality, but rather that very spirituality speaking for itself. It is the tale told by a Russian monk and priest as he speaks his own heart to himself and to his readers.

The western reader who takes seriously the obligation of getting to know the religious sentiments and ideas that move his Russian brothers in Christ to act and to think as they do will here find himself immersed in them. The specialist may feel that the book holds nothing new for him. Yet, if he wishes interesting reading, let him pick it up, especially if he be a priest, for the author is telling a story of men and women from the viewpoint of a priest, that is, one who sees in a soul something to cure, purify and save, which can only be happy when loving Christ.

The book is a narration of an autobiographical sort. It was first published in 1917 in the Kiev review *Christian Thought*. The name of the author is known, and approximately the time in which he lived: from 1875 to some time after 1906. Whatever else is known of him is what he chooses to tell of himself in the work.

The first part of the book recounts the author's early life in Russia. The very naive, very frank recital begins: "I do not know who I was, nor what I was before I was born on this earth." He then takes up with what he does know, with his parents, and his early interior experiences as a child. The beasts, birds and plants awakened such a sympathy within him, and such an overwhelming love of God that he could hardly contain himself. The universe of the stars incited within his breast such a torment of sacred amazement that he passed many a night without sleep. The simple village prophets, the local "fools for Christ," prodded him to higher and higher aspirations until he craved to become all love for Christ. The Spirit led him far from home on distant pilgrimages until the little shepherd lad accomplished the impossible, crossed the seas alone, and arrived at Mount Athos, the land of the Saints where the Blessed Virgin Mary lived.

The author had his emotional entanglements with the opposite sex. These he recounts with utter candor, and thus unwittingly gives assurance to his readers that he is just as honest when he announces his achievements in the line of ascetic virtue.

His education was not a formal one. He had been trained in holy discipline and taught the truths of Christ in various monasteries. He had prayed at the holy shrines of Kiev, Constantinople, and Jerusalem. He had been educated in the pastoral ministry by the Bishops with whom he worked. When a Siberian Bishop finally decided to ordain him, an accident happened, or perhaps the finger of God intervened. A server turned to the wrong page, and when the ordination ceremony was over, young Spiridon found that he was not only a priest, but a monk as well.

When he tells of his service as a missionary among the wretched inmates

of the Siberian prisons, the tale changes focus. It is no longer the author's own soul, but the souls of the hardened, wounded, suffering victims of passion and human cruelty whom he administered in the Siberian prisons. He envelops them in his love, Christ's love, with the inexhaustible love of one ready to sit with his companion and drink with him his cup of gall. Before such compassionate sympathy locks fall away and the doors swing open to the innermost chambers of his penitent's soul. He sees the man as he is before God, and is able to sketch him in a few pages with such telling precision that the reader feels that he too knows that man from Alpha to Omega.

Here are some of the types: "The Seminarian Assassin," "The Engineer, Sacrilegious Thief," "The Apostle to the Prostitutes, Condemned Innocent," "The Persian, Christian at Heart." Indeed his love overflows so torrentially, and his faith drives him with such vim that he is born right over doctrinal barriers at times, and applies the salutary remedies of the Sacraments to souls who are hardly prepared from the point of view of Baptism and orthodox belief. Yet this excess is an integral part of a true story. Let it not cast a shadow upon this vividly drawn and shining picture of a simple Russian priest, soul afire, on a passionate hunt for abandoned, languishing souls in the forgotten wastes of Siberia. SALVATOR BUTLER, S.A.

CONSTANTINUS G. BONIS: *Odes in Honour of the Trials of St. Paul the Apostle, of Sophronius of Jerusalem* (634/8): Athens 1951; frontispiece and 32 pages.

To enrich the special issue of *Theologia* which marked the 19th centenary of St. Paul's arrival in Greece, the professor of Patrology of the University of Athens, Dr. Bonis, contributed a long article, now published separately. He had the happy thought to reproduce the two odes of Sophronius of Jerusalem which recount the "life and adventures" of St. Paul, for between them—the first is entitled "To St. Paul the Apostle;" the second, "To the Trials of St. Paul the Apostle"—they form a biography of the Saint. But the professor is not content merely to re-edit what is already printed in Migne P.G. 87, 3776-3784. He introduces the poems with an analysis of their poetical construction and then, taking them section by section, explains the meaning (the vocabulary of the poet is deliberately archaic,) quotes the passages in the Acts of the Apostles and the Epistles that underlie the thought, and adds comments to fill out the sense with not a few apt quotations from the Fathers, mostly from St. John Chrysostom. The whole forms a pleasant commentary on St. Paul's personality and achievements and makes a very fitting tribute to the great Apostle who founded the Church in Greece and propagated Christ's teaching in Greek. J. GILL, S.J.

HAMILCAR S. ALIVISATOS: *His Labour: a speech delivered in the Central Hall of the University of Athens on 29th June* 1951, *on the* 1900*th anniversary of the coming of St. Paul to Greece*: Athens 1951: frontispiece and 17 pages.

It was the privilege of Professor Alivisatos who had headed the committee responsible for the celebration of the 1900th anniversary of St. Paul's arrival in Greece to deliver the valedictory address to the pilgrims, of many nations and churches, who had travelled to Greece to honour the Apostle of the Gentiles.

It is, said the Greek Professor, a matter of national pride that St. Paul used the Greek language as the medium of his preaching, and that the doctrines he enunciated were later developed and preserved by the great

Greek doctors who brought pre-Christian Greek thought into the service of the new religion. St. Paul was pre-eminently a "Churchman"—he wrote lyrically of the Church and at the same time laid down solid foundations for its organization and expansion: he was a supreme theologian—every great doctrinal question is illuminated by his writings: he was the mystic of love whose sublime thought is epitomised in the 13th chapter of his 2nd Epistle to the Corinthians.

The gathering that listened to Dr. Alivisatos' address was ecumenical in fact and it was this, no doubt, that prompted the speaker in his closing words to urge his hearers to a greater ecumenicity of spirit, harmonious with the teaching and ethos of the great St. Paul.

The greater part of this address has since appeared in the Ecumenical Review.

J. Gill, S.J.

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